THE WOMEN'S INTERNATIONAL QUARTERLY.

JANUARY, 1913.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

RECEPTION OF THE WOMEN'S INTERNATIONAL QUARTERLY.

AN INTERNATIONAL WELCOME.

The reception of the "WOMEN'S INTERNATIONAL QUARTERLY" has been reassuringly cordial. Letters have already reached the office of the World's Young Women's Christian Association from many parts of the world, expressing warm appreciation of the new undertaking and telling of efforts to secure subscribers. From Germany, France, Sweden, Canada and the United States we hear that the magazine has been brought before the notice of national committees of Association workers, and we would take this opportunity of thanking very heartily all those in these countries, as well as in Japan, Russia, Egypt, Portugal, Great Britain, Italy, and elsewhere, who have accorded us this international welcome. The success of the periodical depends very largely upon those who have found it to be of interest and who will widen its circulation, criticise and send in suggestions whereby its usefulness may be increased.

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

AN EDITORIAL APPEAL.

The "WOMEN'S INTERNATIONAL QUARTERLY" having been founded with the view of serving as an interchange of information and ideas among the leaders of the Young Women's Christian Association and other workers, it is important that many correspondents should be found in different parts of the world. News concerning women's work, whether religious, social or missionary, will be much valued by the editor. Reviews and notices of books published *outside* England will be of very real assistance. English, French and German are the official languages of the periodical, and the earnest desire of the World's Young Women's Christian Association in promoting this scheme is to render a truly international service.

The work in which this one or that may be engaged may seem of no more than local significance. Yet, while conditions do vary outwardly, human nature is very universally the same. We may be trying to help our sisters in different climates and through the medium of different languages, but it is the same Lord Jesus Christ Whom, according to the manifestation of the Spirit given to each one, we are seeking to make known in all our several spheres. It is the same love of God which is being shed abroad in all parts of the world, redeeming humanity from sin and ignorance. The fundamental problems in work for others are really the same everywhere, and the solution is the same also: the fuller knowledge of God through the Lord Jesus Christ. Let us, therefore, seek to encourage one another with a bold world outlook in our common service.

CONTRIBUTORS TO THIS NUMBER.

MR. J. ST. G. HEATH is one of the lecturers at the Woodbrooke Settlement, a large centre of training for social and missionary service, near Birmingham, England. His special interest is sociology, and many of our readers will be glad to share the inspiration of the address which he contributed to the Conference of the National Union of Women Workers, held at Oxford in October last, on the general subject of "Personal Service: the Duty of All."

LADY FLORENCE CECIL is well known in England and China as the wife of the Rev. Lord William Gascoyne Cecil, and the joint author with him of that remarkable book, "Changing China," which summarised their impres-

sions of a long journey through the Chinese Empire, and which did much to awaken interest in the scheme now before the public for a Christian University to be established at Hankow by joint British and American effort.

Mlle. Marie G. Zgoureva, who has written on the Balkan War, is a student at the University of Sofia, and has taken a prominent part in the inauguration of the Christian Student Association in Sofia. She was formerly a student at the American College for Girls in Constantinople and attended the International Student Conferences at Constantinople in 1911 and at Liverpool in 1912 as a representative of the women students of the Near East.

Pastor C. Frick, of Bremen, has contributed a valuable paper to our series on the emigration question. He is the Chairman of the Bahnhofsmission in Bremen, one of the best organised centres of Christian work on behalf of emigrants in Northern Europe. The statistics he has furnished are an interesting international study, showing how far-reaching is any effort undertaken in German ports on behalf of emigrants.

Mrs. Albert Head, one of the Vice-Presidents of the World's Young Women's Christian Association Executive Committee, was herself engaged for a number of years in Christian work on behalf of young women in South Africa. She knows at first hand the problems of the native girls of which she writes and is greatly interested in their welfare.

Mlle. Fuchs is the Vice-President of the Young Women's Christian Association in Paris. Her account of the Branch at 22, rue de Naples will be welcomed for its practical details concerning the management of the work. In many cities on the Continent there is sore need for such institutes and homes, and the experience gained in Paris will be valuable in many ways to those who are inaugurating such work elsewhere.

Miss G. A. Gollock is another very well-known leader in missionary circles in England. She has worked in connection with the Church Missionary Society for many years, particularly in its Publications and Mission Study Departments, and has also considerable knowledge of Association work. Her paper indicates the international scope of the Mission Study Movement, and we hope that the list of text-books in various languages will give the incentive to many new circles for the study of missions.

PROGRESS IN THE WORK OF THE WORLD'S Y.W.C.A.

Association work is essentially quiet and unobtrusive. From time to time, however, strong forward movements are to be noticed here and there, and this being the official organ of the World's Committee, we would like to call attention to several notable reports of such movements which have reached the office during the last few weeks.

On December 4th the National Board of the United States held the dedication service of a splendid new headquarters and training school for secretaries at the corner of Lexington Avenue and East 52nd Street, New York, which has been the generous gift of friends of the work all over the States. As at present constituted, the National Board outgrew its first headquarters building within a very short time, but now it is hoped there is ample accommodation for all the departments and the large staff of secretaries. The good hand of God has indeed been upon the Association in the United States. It is gaining gradually an important place in the national life of the country and training a profession of Christian social workers which is making its mark in many American cities and also in the East. May the wisdom of God direct and His power animate all the further undertakings planned in this new building.

This autumn has also seen a new and important departure in the work of the German National Committee of the Association in the formation of a foreign department, to raise funds, in the first instance, for a German Association Secretary for South America. There are large numbers of young women from Germany in Buenos Ayres, and other South American cities, who need all that the Association can give them of help and direction amidst the trying conditions of life for European girls in the various Republics.

Another scheme, full of interest, is also being formulated by the Associations in France to provide a secretary to work among the Associations in Basutoland, South Africa. This region was evangelised by Les Missions évangéliques de Paris, and although it has now passed under British rule, there still remains a strong bond of sympathy between the Basuto Native Christians and the Protestants of France, Italy and Switzerland. This movement shows more particularly how the Young Women's Christian Association follows up the work of the evangelistic missionary.

Intellectual Equipment for Personal Service.*

J. St. G. Heath,
Woodbrooke Settlement, Birmingham.

As the words "Social Reform" and "Social Worker" will constantly be used in the course of this paper, I want at the outset to make it plain that I mean by a social worker anyone who feels a desire for Personal Service which they can render, whether in the routine of or outside the routine of their daily work.

Though it may be less true now than it once was, it still nevertheless is true to a large extent that we as social workers have been inclined to be far too much specialists in dealing with battered humanity, and far too little leaders of public opinion, able to help the world in the wider issues that are involved in a struggle against poverty. Too often social workers have declared that the wider aspects of Social Reform were outside their own special sphere, and must be left to politicians. It is against this attitude that I would passionately protest, for to declare that the solution of the problem of human misery cannot be worked out by Social Reformers, but must be left to politicians, is to declare that the solution cannot be worked out by those who are most likely to know, but must be left to those who are least likely to know, and whose sense of proportion and understanding has been probably largely vitiated by the strange and insensate adherence to party which makes a man, in other respects quite sane, believe that all Conservatives or all Liberals, as the case may be, are all fools or knaves. The real business of the Social Worker is to serve as a centre of light and of knowledge, to become the man or woman who knows, and hence the man or woman who can help to form an enlightened public opinion. And the great value of Social Work should be *not so much the alleviation of human misery as the education of the Social Worker*, and through him the informing and illumination of public opinion in its attitude towards the problem of poverty.

* An address delivered at the Seventeenth Annual Conference of the National Union of Women Workers, held at Oxford, England, October, 1912.

In one thing at least we should all agree, and that is that whether such a rôle is right or wrong, at least it has not in the past been the rôle of the Social Worker. And if we ask of the Social Worker why he or she has done so little to guide and educate public opinion, we shall usually find that it is because the Social Worker is apt to be distrustful of his own education and his own ability to see clear light. In part at least, no doubt, this is due to the real humility which comes from experience, for the Social Worker has at least faced the difficulties, which is more than the politician, as a rule, has done.

But this backwardness on the part of the Social Worker is also due to the limitations of his own education. And if it be urged that the Social Worker has had the best and truest kind of education, namely, the education which comes from long and varied *practical work*, we must reply that such a training, valuable though it is, is inadequate and one-sided.

It may sound something of a paradox to declare that the great need for the Social Worker of the present day is to face the facts, and yet I believe that this is profoundly true. The Social Worker faces just those particular facts which come immediately under his attention, but he fails to face *all* the facts, and by doing so to discover the secret and hidden causes of things. And the great value of reading and of study is that it arouses and widens the sphere of human interests and makes the Social Worker alive to observe more of the facts than he has done.

We must remember that the main business of the Social Worker is to study the problem of how man's spiritual nature can best find expression through material things. And in order to do this, it is clear that the Social Worker must have studied the spiritual nature of man, which includes a man's instincts, desires, passions, and ambitions. It is plain that the moment we mention these things we see how far away we have drifted from education in its ordinary sense. Education in England still consists in the main in studying material and external things, the formation of the earth, the nature of minerals or of clouds or of gases, the structure of foreign languages, philology or grammar. But it is only in the rarest instances that education has meant a study of man. Indeed, until recently it has been considered almost indelicate to study

a man's physical or spiritual nature, and we have been tempted to take it for granted, or leave it to experts. And we turn with some aversion away from such writers as MacDougall, who in his book on "Social Psychology," analyses, classifies and tabulates our hopes and aims, our motives and ideals, our impulses and our passions. The one thing hitherto in which man has never been interested is—man. We have loved to read of battles, but we have never examined those instincts, inherited from savage days, of pugnacity, which lead people blindly to wage war out of a sheer love of brutality and bloodshed. We have loved to take part in the fever of an election, but until Grahame Wallas wrote his book, "Human Nature in Politics,"* few of us realised how primitive instincts of the past were deliberately exploited by halfpenny papers and political agents. We expended our energies in guarding ourselves by expensive policemen and still more expensive prisons against criminals and felons, but we did not care to study how human nature deprived of its right material surroundings or a healthy outlet for its instincts of adventure and romance can degenerate into the brutal and degraded victims of the modern prison. We strove to patch up the pauper and the tramp, but we did not study human nature or examine the springs of human independence to find how it comes about that human beings lose that deep-seated and primitive instinct which makes a man dislike being dependent upon the charity of others.

The first strivings after a knowledge of human nature came through the problem of school teaching. We might still keep up the pathetic belief that we understand all about adult human nature, but when we were put face to face with school boys or girls we were forced to confess our ignorance and turn to child study and child psychology. And when we started our clubs for older boys and girls and our continuation schools, we were confronted with the baffling and mysterious nature of adolescence. I know no book of greater value to the Social Worker than Stanley Hall's great work on Adolescence.† And it is books such as these, with their fine contempt for metaphysical speculation, which are of such enormous value to the Social

* Grahame Wallas. "Human Nature in Politics." Constable. 5s.

† Stanley Hall. "Adolescence." Two vols. Appleton. 30s. Also a smaller edition, "Youth." Appleton. 6s.

Worker. We are called upon to deal with elder boys and girls, and slowly and painfully we win some knowledge of them through the Juvenile Labour Exchanges, the After Care Committees, the Boys' or Girls' Club. After twenty years we have accumulated a ripe experience, and had we time and literary ability, could hand it down to others. But Stanley Hall has not only dealt for twenty years with the problem of adolescence, he has ransacked the literature of the world, and dealt with and investigated thousands of cases where we, at best, can only hope to deal with hundreds. He has shown that the rave of the school boy or school girl, the pangs of calf love, the unfolding of our religious experience, the passion that proved too high, the yearning after self-sacrifice, which we regarded as peculiar and unique to ourselves, has been shared by thousands of boys and girls in all countries. And as we read his pages, we learn something of the mystery of those years of adolescence, when nature is so plastic and so mouldable, so sensitive to impressions of good and of evil, and we realise, as we never realised before, how boys and girls can become like angels or like beasts from the kind of environment amid which they grow up.

At present the literature of Social Philosophy is small, but it is gradually on the increase. A few books stand out prominently, such as,

Professor Henry Jones—"The Working Faith of a Social Reformer." Macmillan. London. 7s. 6d.

Professor MacCunn—"Ethics of Social Work." Liverpool University Press. 5s.

MacDougall—"Social Psychology." Methuen. 5s.

Jane Addams—"Democracy and Social Ethics."

But there are many simple books upon ethics and psychology and elementary philosophy which help to arouse within us the habit of asking why. Mr. Holmes, in his fascinating book, "What is and What might be," complains, with justice, that in England we are apt not to be surprised at the degradation of human nature because of an unquestioning belief in the sinfulness of human nature. But more and more child psychology refuses to believe in this, and teaches us to regard human nature as full of glorious possibilities which can so easily be thwarted or perverted when the material things through which they find expression are denied it. And one of the difficulties in the way

of the Social Reformer is, especially if he belongs to the middle class, that he has taken for granted the material environment amid which he has grown up, and has not reflected how much his ability, his sympathy, his honesty, his sense of devotion and his industry have been dependent upon early training and habits which can be purchased by those who are wealthy enough to buy leisure, governesses, nurses and good teachers. It should be the primary business of every Social Worker to study the relation of the material to the spiritual, so that he may be able to see how much the best of human nature depends upon a favourable environment.

The first problem, then, of the Social Worker is to study, through books and still more through life, the influence of environment upon character, and seek to discover how far the poverty class is produced by the environment of poverty and by the material surroundings amid which they grow up.

The second problem is to discover how far the material surroundings can be altered by national action.

Let me take a few instances.

Assuming that he has found that coal miners as a whole are somewhat more brutalised than other classes of labour, he has to ask himself what reforms are necessary in the coal mining trade which will prevent this degradation of the spiritual nature of man. Or again, assuming that he has discovered that irregular and casual industries, such as the dock and the building industry, produce a casual, shiftless type of worker, he has to consider how far it is his duty to build up the character of successive generations of shiftless dockers or builders' labourers, or endeavour to alter and regularise the industry. And assuming that he has found that low wages tend to make men reckless and improvident and breeders of large families, he has to consider how far it is possible, by the pressure of Trade Union action or a minimum wage, to get rid of low wages.

But the Social Worker will reply, "These are abstract and difficult questions and outside my sphere!" I would reply, "While you, who are daily coming in contact with the problems, declare that they are too difficult, the business man who reads the *Daily Mail* in the suburban train, the docker in the pub, and the fanatical Radical, who has never seen a poor person, have already made up their

minds, and are influencing public opinion for good or evil." And if you reply that you have never studied these questions, I would reply, "There is no reason why you should not begin."

If the Social Worker is to play his part in the formation of that wise public opinion which lies behind all enduring legislation, he must equip himself for the task by first of all studying the elements of his science. And I am convinced that it is the lack of this elementary knowledge which so often makes the Social Worker confused and vacillating and helpless in the presence of large problems. He is often overwhelmed by a sense of the immensity of the problem, not because the problem is immense or complex, but because his own mind is confused and bewildered through never having got hold of the elementary principles which underlie the distribution of wealth and are the basis of so much of our social life.

Let me repeat again the subjects which the Social Worker should study. He must have some knowledge of evolution and of history, to see how human Society has come to be what it is, some knowledge of psychology and ethics, to see how each human being comes to be what he is, and how far what he is is dependent upon the material things among which he has grown up, and some knowledge of Social Economics, in order that he may know in what way Society can change the material environment. I am convinced that people do not yet realise sufficiently how our whole industrial and social organisation has been a thing built up by human energy and human ambition, and a thing, too, that can be infinitely altered and improved if we, as a Society, set our hearts upon altering and improving it.

I know that it is hard both for the amateur and the expert in social work to equip himself intellectually for his work. In an ideal Society this education would take place before the Social Worker had begun to earn his own living. But we have to face a world as it is, not as it might be, and begin late, as we cannot begin early. We are all busy, we have our own livings to earn, we have our own circle of interests. How can we find time for steady and systematic reasoning? In part no doubt this is true, but in part it is also true that we shrink from the labour of it. And that is due to the fact that we do not desire this equipment enough.

Have you ever watched people who are in love, and have you not observed how, if they really want to, they will find innumerable opportunities for meeting, however busy their lives may be? If the Social Worker could feel sufficiently the call to equip himself intellectually, if he could feel that his business was not to minister to present distress only, but to guide public opinion in the warfare against human misery, I am optimistic enough to believe that time and leisure for this equipment would miraculously disappear.

And I believe too, that a deep intellectual study would more than repay itself by its influence upon his actual social work. If we were asked what were the two qualities which we should most desire in Social Workers we should unhesitatingly reply: "A deep sympathy with humanity and an unwavering belief in its infinite possibilities." All tact is dependent upon sympathy, and no one who really understands another human being is ever tactless with them.

Tact, Tact, Tact, we exclaim when we ask for Social Workers. But how are we to produce this quality?

One of the greatest obstacles to social work is the inability of the Social Worker to look at the world through the eyes of another person, to enter into the secret chambers of his heart, and feel towards the Universe as that other person feels. This is what sympathy means, feeling with other people, and we cannot but marvel at the way in which some rare and exceptional natures seem able to feel with humanity, to share with their laughter and their tears, while at the same time retaining in all its entirety, the uniqueness of their human individuality. But how far can we by intellectual training bring out as it were from the inner recesses of the Social Worker, this latent and oftentimes wholly undeveloped gift of sympathy? We are often reminded that we can only fully and completely sympathise with others in pain and suffering when we have had some experience of this in our lives, and the same no doubt is true of all the other great experiences of life. But the difficulty is that the Social Worker cannot wait until he or she is well on in middle age, and has gone through all the gamut of human experiences, has won that peculiar and delicate mellowness and charm which come from those who have entered into all the mysteries of joy and pain. We are always in danger in our eagerness to learn how to live,

of postponing living until it is too late to live, and the problem before us is how far can we discover some short-hand method, some royal road to gaining experience without having to go through all the experiences in our own life.

We must answer unhesitatingly that there is no short cut to full and complete human experience and sympathy, save the long and painful road of life itself. But if we have to start, as indeed we ought to start, our life at twenty-three or twenty-five, is there no way of equipping ourselves by intellectual training and the reading of books, so that we shall understand more of and sympathise more with our fellow human beings?

Here at once it will be said, "Oh, but you cannot learn human nature through books." And that is true of a great many books, and especially of those which are written with the avowed object of giving good advice to people as to how they are to deal with the difficulties of life.

But there are books and books. There are books of advice and sermons which give one, as it were, the outer covering of life, and there are other books which give one an inner record of what men and women in the past have thought and felt, of their doubts, agonisings and triumphs. There are above all, the great spiritual autobiographies, in which we can enter into the inner recesses of another human being's soul and feel with his feelings and think with his thoughts. Stanley Hall, in his great work on Adolescence, has collected hundreds of the early records of the lives of great people, in order that we may be able to think with youth and sympathise with it.

And then there are the great novels of the world, more especially those of the nineteenth century. Here we have human life as a living, moving thing, full of life and motion, interpreted through the medium of men and women more than usually sensitive to the feelings and emotions of others.

The great novel enables one to enter into the inner and hidden regions of the heart in a way which the spoken word rarely, if ever, can do. For not one person in a hundred can say aloud what he is really thinking and feeling, whereas he is often willing to whisper it into the ears of the paper through the silent and friendly medium of his pen. And if this is true of the novels which have become literature, it is still more true of such living authors as Galsworthy, Arnold Bennett, or H. G. Wells,

who can bring before us that confused eddy of thoughts, hopes, and despairs which is so typical of the age in which we live, and can present it all the more vividly because it is fused with the emotion which they themselves feel, and which they are able to communicate to others through the magic of art.

Perhaps we could best illustrate what we have been trying to say by a concrete instance. Probably many of you have passed through the stage, or are now in the stage, when you are inclined to be furious if anyone says that a married woman's proper sphere is the home. And nothing is more typical of the enlightened intellectual woman than the assertion that home life has been used as a pretence to keep women in subjection. And yet, after a few years of married life, we find these same women settling down quietly and contentedly in the circle of home life, and saying to their younger women friends that there is no need to make a fuss. I cannot but believe that here we have an admirable instance of what right reading or right education, or wrong reading and wrong education can do. The woman who is brought up to study material things, languages, grammar, facts of history, or geography, or science, values intellectual things at an extremely high rate. To her the power of criticism and of intellectual judgment is of supreme importance, just because she has seen at a University how highly it is valued. She has never been trained to care for human nature, and finds life dull when compared with learning. This is the result of bad education.

Now compare this with the woman who has studied sociology, psychology, and the facts of child life. She has read child psychology and has seen that the greatest of all tasks is to unloose the imprisoned spirit of the child, and to give free play to its manifold activities. She has seen that the supreme aim of all real Social Reform is to bring up the younger generation healthier, wiser, and nobler than the older, and she has seen too that this is a task of absorbing interest, calling forth all the various powers of judgment, discretion, firmness, sympathy, and love. She has not ceased to believe in women and the Women's Movement, only through her ripened experiences of life it has changed its value in some subtle way—becoming deeper and more real.

What others can only learn by life, by the experience of marriage and the care of children, she has already learnt through books and reading, and instead of the somewhat unbalanced, impetuous outlook of passionate protest she has the sanity and judgment which are so much needed in all Social Reform, a sanity which comes from contact, whether it be a sympathetic or experimental contact with the fundamental and abiding things of life.

Real education begins at about eighteen and ends at eighty, or at such time as death summons us away from this life, which is but a prelude to that eternal education of the immortal spirit. And it is well to remember that the aim of all real education should be to increase our sense of wonder at the mysteriousness of human life and the complexity of existence. Lack of sympathy depends often upon narrowness of outlook, and narrowness of outlook upon a lack of real intellectual equipment. The man who believes that all religious truth is clear cut and simple will never be able to sympathise with the man who has lost his hold upon spiritual realities. So, too, the Social Worker who regards this Universe as a simple and intelligible habitation, where good men are rewarded by becoming rich, and bad or weak-willed men are punished by becoming poor, will almost inevitably be overtaken by the nemesis of narrowness of sympathy, and will certainly never be able to understand, much less to sympathise with, those who see in life a many coloured dome of glass stained by a thousand injustices and sufferings due to the carelessness, the greed, and the stupidity of the strong, the clever, and the great.

Some further References:—

The Town Child. By R. A. Bray. Published by Fisher Unwin. 3s. 6d.

New Worlds for Old. By H. G. Wells. Published by Constable. 1s.

Die Arbeiter-Frage. By Levinstein. Published by Rheinhard, München. M 6.

Psychology of a Crowd. By Le Bon. Published by Methuen. 1s.

A Plea for a World Outlook in the Women's Movement.

Miss E. I. M. Boyd, M.A.

During the past autumn millions of men and women, fully occupied with local affairs and immersed in the routine details of every-day life, have shared a world interest, the War in the Balkan Peninsula. Provincial indeed must be the local newspaper which has not contained at least a passing mention of the most terrible war of a generation, and hearts of many nationalities have been united in the response to the appeal for help on behalf of the wounded and those left destitute by the war or the cholera scourge. Once again, despite all racial differences and prejudices, the fact of the brotherhood at the heart of the nations has been demonstrated. Gifts of money and personal service have been poured out from all parts of the world. For at least this short time, in the misery of suffering, hearts have been at one, and those erstwhile sorely antagonistic are wondering together: "When shall the end of war at last come among men?"

Would that this world outlook, this universal sense of outrage against what is so manifestly a social evil, might remain with us, and with us of the Women's Movement in particular. For women at this moment are especially at one. As Olive Schreiner has said: "We have in all ages produced, at an enormous cost, the primal munition of war, without which no other would exist. . . . There is perhaps no woman who could look down upon a battlefield covered with slain but the thought would rise in her, 'So many mothers' sons!'"* It is the women of a nation that pay its heaviest war tax. They are proud of their sons as they march to the front. We may even rejoice at the righteous indignation which has sent so many into battle in this particular war, but no sooner have the transport trains started than women begin to suffer and to realise this whole thing is wrong, however inevitable it may have seemed. Would that the sisterly grief might remain with us, which has moved the hearts of women in so many countries this

*O. Schreiner. "Women and Labour." T. Fisher Unwin. London. 1911. P. 169.

winter on behalf of the wives and daughters of the Allied States and Turkey.

For with us, the so-called Women's Movement, lies very largely the hope of the end of war, and the healing of so many other festering sores in society. "It is we especially who, in the domain of war, have our word to say, a word no man can say for us."* Our suffering is the sacrament slowly revealing to humanity the love of God outraged by war and many other social wrongs of our time. If ever public opinion on these questions is to be revolutionised, it is to be largely the work of women. Our babies, our little boys and girls at school, must be taught, perhaps for several generations, that war is a terrible thing, that "God is not a God of confusion, but of peace." We may not now see how the world can do without war. Our children, or our great-grandchildren, will discover it, if only we can imbue them with the spirit of Jesus Christ, and train them obediently to work His will as He unfolds it to them.

Other problems, however, besides war, demand the world outlook as a remaining thing amongst us women, and they are problems more constantly and more directly concerned with the every-day life of most of us. Many of us are trying to solve Child Problems in our various countries. We organise and serve on Care Committees, we are interested in crêches, play centres, school sanatoria, we collect for Country Holiday Funds, we visit cripples, we fight against "blind alley" occupations by apprenticeship schemes. There seems no end to the possible work of this kind open to women. How many realise the Child is a world problem?

In India for instance, according to the census of March, 1911, there were 302,425 Hindu wives and 17,700 Hindu widows *under five years of age*, and more than nine million girls under sixteen with adult partners. "In the United Provinces, generally, except Agra, says another Government Report, in the Punjab, in Southern Madras, and in the cotton mills of Bengal, children have, as a rule, been habitually worked during the whole running hours of the factories, not on the excuse that they were over fourteen years of age, but in pure disregard of the law. The importance of this will be more

* O. Schreiner. "Women and Labour." P. 178.

readily appreciated when it is mentioned that the factories, which have been illegally employing children in this manner, work from ten to fourteen hours a day. . . . The children, where they are employed for half-time only, are frequently required to work for seven hours continuously without any interval for rest."*

And conditions are almost worse in the factories of Japan. "In these factories there are children as young as seven years of age. In some, whole families are to be found. As in the Belgian coal mines, the factory hands are divided into day and night shifts, each working twelve hours a day. Dormitories for the women and girls are provided in the factories, while the men board in dormitories outside; these dormitories are very unhealthy. The girls are crowded, sometimes as many as twenty in a room, and nothing could be worse from a sanitary or moral point of view. Women receive 10d. a day for their work; little girls, 2½d. All pay 2d. a day for board and lodging."†

Then there is the burden of the unmarried mother and her child, which is pressing so heavily on several sections of the Women's Movement in Europe at the present time. What of the thousands and thousands of such women and children beyond Europe? For instance, "according to the census of Brazil in 1890, between one-fifth and one-sixth of the population are returned as illegitimate. In Ecuador, Mr. W. E. Curtis says more than one-half of the population are of illegitimate birth. In Chile the general percentage is 33 per cent., and the highest in any department a little over 66 per cent. In Bolivia, on four random pages of the Military Register of the Republic, I counted 158 names; of these names 97 were stated to be legitimate and 61, or 38·6 per cent., illegitimate. There is no shame about the matter in this register. The names of father and mother and their occupation are given in the case of each illegitimate born, as well as in the case of the legitimate."‡ What depths of general morality do these statistics convey; what must be the position of woman and her need in that part of the world?

Or take the question of woman's labour and wages.

* Report of the Indian Factory Labour Commission. 1908. Vol. I., pp. 14, 15.

† C. H. Spencer. "To Tokyo, Shanghai and Beyond." World's Young Women's Christian Association. London. 1907. P. 51.

‡ R. E. Speer. "South American Problems." New York. 1912. P.p. 76-77.

How many of those who have worked for better conditions, shorter hours, compensation for accident, insurance and stronger labour laws generally, have ever realised the awful conditions obtaining among women workers over the world? After visiting Columbia recently, for instance, Mr. R. E. Speer wrote: "We saw women with pick and shovel working on the highway. The porter who came to take our bags at the station in Bagota was a woman. You may see women with week-old babies folded in their breasts, staggering along under a sack of coffee weighing 150 lbs. or a load of merchandise. The butchers in the market in Bagota were women." *

Or coming back to Europe, Madame Henri Anet writes, from first-hand knowledge of conditions in Belgium: "Dignes de pitié entre toutes sont les dentellières flamandes, dont les travaux sont une des gloires de la Belgique. Qu'il nous suffise de mentionner qu'il faut être une artiste de rare valeur pour gagner 2 francs par jour pour un travail de douze à quatorze heures. On constate que le bénéfice de l'intermédiaire et du négociant est de 500% (d'après les statistiques officielles publiées par l'Office de Travail)." †

And speaking of the women who work at the pit-head of the mines in Belgium, the same writer says:

"Le travail est rude. Exposées presque toujours au grand air, elles le sont aussi à la pluie et à la neige (sauf les ouvrières de lampes). Elles doivent faire une dépense musculaire colossale et malgré les intempéries elles sont obligées de se vêtir très légèrement.

Un contre-maître me racontait tout dernièrement qu'il avait sous ses ordres trois escouades de femmes à 2 par escouade. Les femmes transportaient les berlines de charbon; elles se mettent à deux pour 600 kilogrammes de charbon; la berline pèse 700 kilogrammes, de sorte que le poids total est de 1,300 kilogrammes (*over 24 cwt.*) et cela 66 fois par jour, pour obtenir un salaire maximum de 2 frs." ‡

Nor is there this pitiful lack of money for the bare necessities of life only among women of the lower grade of workers. "An Open Letter," recently addressed to the

* R. E. Speer. "South American Problems." P. 59.

† S. Bidgrain et L. A. Anet. "Le Travail des Femmes en France et en Belgique." Nancy. 1910. P. 64.

‡ "De la vie industrielle de la femme belge." "World's Y.W.C.A. Quarterly." April. 1908.

University women of the United States by some of the leaders in the Student Christian Association of Russia, contained the following:—"The women students come to Petersburg from all over Russia, from the Caucasus, from Little Russia, from Siberia, from the Volga. Many spend on the journey to the University town all they have saved in years of toil and hardship. The life that awaits them in unknown Petersburg, with its bad climate, is not an easy or happy one. There are no good organisations for giving students material help. Quarters where the women students can live together do not exist, and good eating-houses are few; generally two or three girls live in one room. For a dinner, which is neither nourishing nor wholesome, they spend from ten to twenty copecks (five to ten cents), and not all are able to have dinner every day. There have been cases of suicide among students caused by starvation. Many women students are obliged to spend a great deal of their time earning their living, otherwise they could not exist."*

Again, there is the terrible side to woman's life which results too often from sheer poverty, and which the Women's Movement fights under the name of "The White Slave Traffic." How many of us realise the extent to which women and girls are still enslaved in some parts of the world, not only for immoral purposes, but as part of the social order and owing to economic causes? Among the outcastes of India, for instance, the depressed classes, which are scattered over all parts of India, to the number of fifty millions, "there are many villages where, in times of distress, the practice still obtains of selling themselves and even their children into virtual slavery by a kind of man-mortgage. . . In one village, at such a time, a reliable Indian pastor wrote that every pariah child, as soon as it was born, was having a price paid for it in the caste village. The caste masters were buying up the future labour of the children but newly born, much as they would add lambs to their flock."†

Also "in Assam the same custom of selling children to pay debts, or in some cases as offerings to the demons, is a pitiable incident in many a family history. . . . Children thus sold are rarely redeemed, and what is

* *The Association Monthly*, New York. June, 1912.

† Rev. G. Philipps. "The Outcastes' Hope." London. 1912. P. 12.

practically a state of slavery is thereby created."* The evils underlying "The White Slave Traffic" are extraordinarily complicated, but to some extent they do depend on weakness of the human will, and are more within the purview of legislation and religious effort. The problems of famine, however, of entire classes always on the verge of starvation are much more difficult to solve. They demand, indeed, the statesmanship of the Kingdom of God.

These are but a few *hints* concerning some of the problems which are running parallel at the present time with those which the Women's Movement is especially tackling in our more progressive countries. It would fill a volume to deal fully with the subject. The whole question of women's education in the Far East and India has been left untouched, and there is only space to suggest the appeal of the women and children of Islam and the child races.

And yet how many earnest social workers in the West scarcely seem to cast a thought beyond the boundary of their own local or national horizon. Oh, would that this terrible winter in the homes of our sisters in the Balkan States and the Turkish Empire might show the beginning of a new and fuller conception of the woman's problem. Twice within a few months Christian nations have been at war with Moslem armies in North Africa and in the Balkan Peninsula. Shall not the suffering and desolation caused by this weary stretch of warfare, awaken a new and lasting determination among us women to work as never before for the coming of the Kingdom of God and of His Christ in the earth ?

The urgency of the need is focussed by a comparison between the following paragraphs, the first the watchword of the leaders of the German women's movement in 1907, the second the estimate of an experienced missionary after several years of personal contact with Islam, as it is found among the tribes of the Dutch East Indies. "Die Frauenbewegung will der Frau freie Entfaltung aller ihrer Kräfte und volle Beteiligung am Kulturleben sichern."† "The decisive factors in the Moslem religion actually contribute to the degradation of woman.

* Rev. J. S. Dennis, D.D. "Social Evils of the Non-Christian World," 1899, p. 81.

† "Die Frauenbewegung in ihren modernen Problemen." Leipzig. 1908. Anhang V., S. 130.

The Prophet enters into an adulterous relationship. God gives the Prophet full liberty as regards a married woman, and in the Hereafter, the female sex must again gratify the unbridled sexual desires of believers. No wonder that contempt for women has fallen to a point even below the zero of moral esteem for woman in heathendom." *

This appeal is not made in any visionary spirit, nor from the intellectual point of view. It has several intensely practical ends. (1) Those countries where the Women's Movement has made the furthest progress have a great contribution to make to the lands emerging into modern civilisation, where women's problems will be acute within a very short time. Already the more enlightened women of China, Japan, India and the Moslem world are looking to us of the West for educational ideals. They are, in many cases, fully aware of the progress we have made; they are turning to us for the principles of righteousness which have given us our freedom. Pioneers from amongst us in the person of missionaries belonging to many societies have given those Eastern and less advanced women what light they have. Let us therefore in the West cultivate the world outlook as we work out the principles of true progress for women. Within a very short time not only our educational ideals but all our experience in developing trades and professions for women workers must prove valuable for the new world of women arising out of heathen society over the world.

(2) Our sons and daughters will find their way, are already finding their way, far further into the world than we have ever done. Our boys, now at school, will quite soon be in Government service or established in business; our girls will soon be trained professional women or married with homes of their own; and it is a truism to say the world grows smaller every month, but it does. These young people will settle, many of them, in the new parts of the world; their outlook, as they settle, must be very much coloured by ours as we bring them up. Will they only seek to make the best of life economically, or will they have eyes to see the social problem all around them out there in South Africa, in South America, in Canada, and throw their best energies into its solution in the spirit of our Lord

* G. Simon. "The Progress and Arrest of Islam in Sumatra." London. 1912. P. 184.

Jesus Christ? When this daughter or that girl friend has completed her normal training, will she naturally consider missionary educational work in India or China, with their millions of illiterates, as her career, rather than help to further overstock the market at home, where a score of fellow students unable to go abroad can adequately fill her place? It depends very largely upon the outlook of her mother and her older women friends now while she is at school.

When this or that young man of our acquaintance "goes out West," for instance, what will be his influence upon his fellow immigrants? On good attested authority we know "the loose moral conditions among the immigrants, arise in large part from the drink evil, but also in part from the conditions under which they live."* Are the boys we send out to make their fortunes going to inculcate strong temperance principles in the communities of which they become members, and otherwise enter in the spirit of Jesus Christ with the service of their brethren and sisters? It depends largely on the atmosphere they have had in their homes as boys, that is to say, on us women and the outlook we have upon life.

(3) Finally, we need this world outlook because it inevitably throws those who possess it back upon God and His power. Humanly speaking the problems confronting the women of our generation are beyond possibility of solution. The more one studies the conditions obtaining in China, in the Moslem world, and even in European countries, the more stupendous seems the task. It drives us to our knees, to long heart-searching counsel with Him Who has opened our eyes to see these things, and with Whom alone is the power to solve the problem. Not Parliamentary reform, or Commissions, or Conferences, but God, a fuller knowledge of God through Jesus Christ our Lord, is the real need of the world. Those who have the strongest faith in God are those who will effect most in this our time. Alone we are baffled. "With God all things are possible."

*A. M. MacLean, Ph. D. "Wage Earning Women." New York. 1910. P. 139.

The Position of Women and Girls in China.

Lady Florence Cecil.

I FEEL very diffident in advancing any opinion on so difficult a subject as the position of women and girls in China at the present time, when there are many missionaries now working among them, whose life-long experience would make their views so much more valuable than mine. I have, however, been fortunate in receiving several very illuminating letters from friends now in China, and I shall therefore found my remarks on the information I have received from them, and from many conversations with missionaries and others. I must apologise for any inaccuracies I may commit, by reminding my readers of the difficulty there must be in attempting to deal with any question concerning so vast a country. China is about the size of Europe, and the differences of circumstances between north and south are not unlike those in Europe; a Cantonese has little more affinity to a Manchurian than a Greek has to ourselves. It is true there is a certain bond in one pervading language, but that only applies to the written; the spoken language differs so widely that it is a commonplace to hear of English, or at all events pidgin English, being used as a medium of communication between Chinese from different parts of the country.

Another difficulty is the fluid state of public opinion at this moment of ceaseless unrest. Things are changing so rapidly that statements made to-day in all *bona fides* may be incorrect to-morrow. The one certainty is that a desire for progress prevails everywhere and that the rapid changes of the last ten, five, nay two years, culminating in the recent Revolution, have materially altered the position of women and girls.

Perhaps the wisest plan would be to try to show what changes in their ways and customs have really taken place by examining what their position was only a very few years ago, and comparing it to their present state.

Formerly women were kept more or less in seclusion; the Zenana system did not actually prevail, but amongst

all classes women took no share in the social life of their men folk. When a Chinese gentleman in Shanghai gave a dinner-party in our honour, the lady of the house never thought of appearing and could not even be induced to receive me afterwards, she had no conception of taking her part as hostess—did not think it necessary or, perhaps, even proper to do so.

Again, the women of the family were rarely treated with the ordinary deference we consider due to womanhood. When the changes were beginning, a friend wrote to me from Shanghai that she had just seen a remarkable incident, a Chinese gentleman placing his wife first in his carriage and putting a rug carefully round her; such a thing was unprecedented in China. At the same time great care was always taken of the women; they could not go out unchaperoned and generally were sent in sedan chairs, more or less hidden from observation. This, indeed, was what formerly complicated the education question; unless the girl scholars were boarders, their attendance in school was a matter of pomp and circumstance. I remember a school in Wuchang for upper class girls, where the large anteroom was almost filled by all the young ladies' sedan chairs and their bearers waiting to take them home; naturally it was simpler to dispense with school altogether. Now chaperonage is so little regarded that girls actually walk alone to school, and consequently the number of day scholars has largely increased. A missionary friend recently accompanied one of the pupils home to pay a visit to her mother; when the visit was over the lady inquired whether my friend had a servant with her. She had not, whereupon the lady insisted on sending her daughter, a young, pretty girl, as escort; *she* in consequence would be obliged to return home alone; my friend's feelings may be imagined.

The education girls received formerly was scanty in the extreme, a little teaching in the Chinese classics all by rote, some embroidery, a smattering of more useful arts and little else. Now amongst all classes the desire for education is most pronounced; girls flock to the Mission Schools or to the Government Schools, whichever they believe will furnish them with the soundest education; they are anxious to learn English and desirous to qualify as teachers themselves. In old days, to adopt a profession was practically an impossibility for Chinese young women; their parents,

through the medium of an accredited go-between, would betroth them when little more than infants to a suitable boy and the marriage would take place when they were still very young, the engagement being rarely broken off, as such betrothals were considered almost as binding as marriage, and to recover the written symbol of the arrangement was a work of great difficulty, involving much offence, unless the families of both parties were in complete accord as to the sundering of the tie. The children themselves had nothing to do with the negotiations, and often the bride and bridegroom had never met before the day which bound them finally to one another and delivered the trembling girl to the tender mercies of her autocratic mother-in-law. Now the young people have a great deal to say in the matter; they insist on personal choice, they do not allow themselves to be married till they consider the right time has come; girls have been known to take the business so entirely in their own hands as to send the proposal of marriage to the young man themselves, under the impression they were proceeding according to Western ways and customs. Many girls now prefer to take up teaching or other appointments in preference to marriage, much as do our own English girls.

From having no interest in books whatever, Chinese girls have now developed a great taste for reading, though I gather that this taste still needs much direction; they are hardly yet equal to appreciate literature properly so called, and, unfortunately, they only have within reach translations of quite second-rate fiction, mere trash, which entirely obsorbs them, and probably gives them a very erroneous idea of Western life; those who can read English are often only able to get hold of cheap editions of rubbishy fiction. Much is being done in the way of improving their taste by providing them with a better class of book, particularly by the Christian Literature Society. Miss Faithfull Davis, working in Foochow, writes that a new periodical, *The Woman's Messenger*, has just been started, which gives in classical Chinese sound articles on hygiene, educational subjects, and the care of children, besides good fiction and religious teaching; this is already eagerly welcomed in many Chinese homes, and shows what is needed to raise the tone amongst the women of China and help them to use rightly their new freedom of thought.

I do not know how much young women in the north of China are interested in reading, but letters from other parts of the country show distinctly that the wish for light fiction is fairly widespread, and that the supply to meet this demand is wholly inadequate. Let us hope that those who are capable of supplying this literary hunger with wholesome food will devote themselves to such an important and influential work.

As regards dress, I do not think there is much tendency as yet to adopt Western costume: one cannot help hoping there never may be. Women's dress in China is peculiarly suitable, convenient, decorous, and not unbecoming; a change would scarcely be for the better. It is true there is variety of fashion, as in other countries, the coat lengthening or shortening, the sleeves and trousers tightening or the reverse; but this has little to do with the present revolution in China, and applies to women's fashions all the world over.

On the other hand, progress has materially affected the custom of foot-binding, once so universal, except amongst the Manchus; indeed, it seems rather strange that such an institution, condemned by the Manchu Dowager Empress (though her edicts were always steadily disregarded), should be passing away at the very time when the Manchu domination has fallen. Obviously public opinion has veered round in this instance, and the practice of foot-binding is disappearing because men have ceased to wish to have helpless, useless wives, and because the women are emancipating themselves, not because the ruling power approves or disapproves of the cruel custom. Three years ago nearly every woman one met in Mid and South China rejoiced in a three or four-inch foot, and could be seen tottering along the streets or seated on a wheelbarrow with several companions to save themselves painful exertion. The custom prevailed amongst all ranks, and was in no way a special privilege of class, as has sometimes been believed; it was not like the claw finger nails of the Mandarins, which were intended to show that they had never condescended to manual labour. On the contrary, if anything, the poorer women clung longest to the practice, certainly in the interior, and took great pride in their small feet. Probably the custom originated in the wish to keep wives in subjection and to prevent them from

gadding about; but with the advent of fresh ideas of independence and freedom, the modern young woman rejects a system which must trammel her movements and restrict her activities; she confidently expects to be placed on an equal footing with man, and will not hamper herself with so foolish an impediment to usefulness. Though the suffering entailed upon children does not seem greatly to have affected the advanced woman, her suffragist opinons have succeeded in dealing a death-blow to foot-binding, and I am told the barbarous custom is practically disappearing.

It seems strange to think of Chinese suffragists but they exist, and what is more, they take kindly to militant methods, as was shown by their violence not long ago at Nankin when claiming their right to vote. Even schoolgirls have quite firm views about the equality of sexes, and in Foochow when Government failed to re-open their schools, the maidens sent in a petition on the subject declaring they had as good a right to education as their brothers. Just conceive Chinese ladies a few years back framing a petition or taking any public action whatsoever!

Even socially there is a great change; instead of stiff receptions for ladies only, with formal tea-drinking, much etiquette and compliment, and little but the most insipid and *banale* of conversations, we now hear of garden-parties, lawn tennis, and even balls; some of the young ladies in the best Peking society certainly appear at balls and dance with as much enjoyment as their Western sisters.

An enquiry into the state of women in China would hardly be complete without some reference to their position with regard to religion. As we learn in the Gospels, women were often more ready than men to listen to the Word; from the very beginning of Christianity, when that faithful band of holy women stood round the Cross, down to the present time, women have ever received the Word with gladness, and China's daughters are no exception to the rule. The earliest successful missionary results were often amongst those women to whom the Gospel came with Light and Love amidst their dreary drab surroundings. There are countless stories of their eagerness to learn in spite of manifold drawbacks of ignorance, physical weakness and social subordination: now that the way is become easier for them, there are no signs of their zeal slackening,

rather it increases. Now all ranks seek instruction, while in former times missionary instruction had to be confined to the very poor.

Amongst the lower classes the Chinese Bible-women are a growing force; their quiet, unobtrusive work amongst the people bears fruit in increased desire to attend the three months' instruction given by missionaries in "Station Classes," when large parties of village women come to the big towns and live together while receiving Christian teaching. I had the privilege of seeing one of these station classes at Hankow; it was on Good Friday. The teaching can therefore be readily imagined; indeed, the pitiful tender faces around, as they listened to the story of their Saviour's sufferings, spoke most eloquently of the impression made, and, ignorant as I was of Chinese, I needed no explanation of what was being told them.

Amongst the more educated classes there are many who attend the great colleges or schools for girls, such as that at Jessfield, Shanghai, or St. Hilda's at Wuchang, under the American Episcopalians, or the Upper Class Girls' Schools at Foochow, Wuchang, Peking and elsewhere. The C.M.S. Girls' School at Foochow, for instance, numbers 270 girls, many of whom have been baptised and confirmed, while former pupils hold positions as matrons, head teachers, teachers, doctors and wives of clergy or catechists, showing how the influence of such schools—and there are many—spreads over the whole land.

There are even a small proportion of girls who actually face the adventurous difficulties of a journey to England or America for the sake of studying in suitable surroundings to fit themselves to be teachers, doctors or nurses. I have the honour to belong to a Chinese Girl Students' Aid Committee, formed to give a helping hand to such brave spirits, and we hope to be of considerable use to them as time goes on and their number increases.

On the other hand, amidst all these signs of progress and advance, we still, alas! hear of the Slave Refuge at Shanghai being fuller than ever with the poor little victims of cruelty and oppression, while the Rescue Home, the Door of Hope, has had to be largely increased to take in the enormous number of poor unfortunates who fly thither to escape the horrors of their sad lives. There is not space or opportunity to say more on these subjects here, but we

must not wholly forget the darker side of the picture when considering the woman question in China.

This is but an inadequate and incomplete summary of all the changes that have taken place and that are still going on with regard to the position of women and girls in China; rapidly as they seem to be advancing and unlikely as it may seem that they can ever return to their former state, we must remember that the work of their emancipation is probably far less complete than it appears to be, for, just as there were people living in France during the great Revolution, whose lives were totally unaffected by that terrible upheaval of society, who, indeed, never even heard of it, so we may not unreasonably suppose that in a country so vast as China, with traditions so age-old and with so teeming a population, there may well be thousands of women far away in the interior who have never heard of this Chinese Revolution, who do not realise they now live under a Republic, to whom railroads and telephones are yet unknown, and who are content to live and work and die as their grandmothers and great-great-grandmothers did before them. To these poor sisters of ours light will come some day—may it be our endeavour and our prayer that it may come with the message of the Gospel to give them true freedom and true happiness.

Selected References for further study:—

"**Changing China.**" By the Rev. Lord WILLIAM GASCOYNE CECIL. Published by Nisbet. London. 1910. Price 3s. 6d. net.

"**The Chinese Revolution.**" By ARTHUR J. BROWN. Published by Student Volunteer Movement, New York. 1912. Price cloth 75 cents; paper 50 cents. See Reviews of Books, p. 116.

"**The Position of Women in China.**" By Lady BLAKE. "The Nineteenth Century." November, 1912.

"**The Education of Women in China.**" By MARGARET E. BURTON. Published by Fleming Revell Co. New York and London. 1911. Price $1.25 net. 3s. 6d. net.

"**The Christian Education of Women in the East.**" Addresses delivered at a Conference of University Women at Oxford, September, 1912. Published by the Student Christian Movement. London. Price 2s. net (Contains many references to the problems of women's life in China, and in particular an address on "Educational Problems in China," by Miss LAMBERT, of Foochow.) See Reviews of Books, p. 115.

The Balkan War.

THE IMPRESSIONS OF A BULGARIAN STUDENT.

Marie G. Zgoureva.

EVEN as a child I remember hearing about massacres in Macedonia. It has been a life-long subject of conversation with us. We had got so used to it that we could speak of it quite calmly, and always hoped that Europe would put an end to the tyranny. At one time we even thought Turkey herself would stop the atrocities. The massacres, however, became more and more frequent, and at last our patience was exhausted.

For six centuries Macedonia has been a cemetery, full of tears and corpses; for six centuries she has been shedding her life blood, and our brothers have been deprived of their human rights, their life being always in insecurity. Relations of my own, who are Macedonians, have told me of the terrible state of things in Macedonia. Any Turk might stop a man on the street and take away his purse, or even kill him, and the poor Macedonian was helpless. There is no one to whom he could turn for help or protection, and words would fail me to describe the cruel massacres in which the Turks have killed thousands and thousands of Macedonians.

How many memorial services we have seen here in Sofia, and what a sad picture each one is! After each massacre we have had a memorial service. Macedonian representatives come into church with big mourning flags; after the service there are addresses, and then the whole congregation mourns aloud. And the massacres and these services have been repeated so many times until at last the love of freedom and the spirit of self-sacrifice for our brothers inspired the hearts of the Balkan nation, and they suddenly resolved to break the chains of slavery, even at the risk of losing their own freedom.

It was a wonderful sight to see with what enthusiasm everyone here, young or old, peasant or learned, ran to join his regiment when war was declared, the exciting songs of the soldiers, full of patriotism and enthusiasm, the trains

crowded with people, old mothers and sisters convoying the regiments on the streets as they marched off to the war, gave one the feeling of triumph for the moment. The war was popular.

On the 5th of October (O.S.) the war was officially declared. A peal of bells from all the churches in Sofia summoned us to church; we had the most touching service. Beautiful prayers were offered to Almighty God for the protection and guidance of the four orthodox countries. After the official declaration of war there was great tumult everywhere. By-and-bye the capital became quieter until it grew quite deserted, and the strain became greater from day to day.

As I write it is twenty days since the war began, and there is great tumult again in the city. This time it is not the gay songs of the soldiers going off, but cars arriving constantly from the front, day and night, full of wounded; the hospitals are quite full already. In one hospital alone, in which I am serving as one of the nurses, we have over two thousand wounded men.

Nearly every family has one or more of its members at the front. And how many are left destitute? The battle-field covered with dead, and the hospitals overcrowded with wounded means many broken hearts in mourning! One of my own brothers is already wounded. Our sorrow is great; but when we think of those who are left on the field with no one to care for them, and half-a-dozen children at home, we thank God for sending us back my brother, even wounded as he is.

It is an interesting sight to visit any of the hospitals in Sofia at the present time; the nurses are mostly volunteers, young and old women, students or the wives of professors, ministers or generals as the case may be. Among them are a number of young boys, and one should see with what devotion and care they all look after the wounded, whether they be Turks or Bulgarians. At the hospital at which I am working we have about two hundred and fifty Turks and a few Servians and Greeks, as well as several hundred Bulgarians; then the doctors are Austrians, Hungarians and Bulgarians. I am very glad to state how thankful we are to all the foreign doctors and nurses who have so willingly come to help us in this terrible time. One English party of doctors is already at the front, another one is going

next week, with Miss Grace Saunders as one of its members. She is the Secretary of the Student Christian Organisation in Sofia and has been a beautiful example of a Christian woman. She has been working most devotedly in the Red Cross Hospital here with its President, Adriano Karaivanova.

Meanwhile the war is going on, and although, so far, Bulgaria and the Allies have been very successful, I cannot help feeling disappointed and unhappy. I admire the aim of the Balkan War, but I hate war in itself. It is a thing so far back in the progress of civilisation and so far removed from Christ's teaching. Surely war is the most barbarous thing. Was it *necessary* to have so much suffering now, to kill so many men, to have so many invalids, to leave so many homes in mourning, to create so much disaster? It is a time which shows the superiority of Christ's teaching above all others; it is a time which urges upon us all the spreading of His Gospel of love and tenderness amongst all men, whether our friends or enemies, because we are all sure that unless He reigns, war will never cease.

Sofia, October, 1912.

Die deutsche Fürsorge für auswandernde junge Mädchen.

Von C. Frick-Bremen.

Die reichsdeutsche Auswanderung hat in den letzten Jahren und Jahrzehnten so erheblich nachgelassen, dass sie eigentlich kaum noch eine Rolle spielt. Während in den achtziger Jahren des vorigen Jahrhunderts noch jährlich 100- bis 200000 Menschen auswanderten, sind es jetzt höchstens noch 25000. Der ausserordentlich gewachsene Volkswohlstand, der sich auf allen Gebieten, in Handel und Wandel, in Gewerbe, Kunst und Wissenschaft geltend macht, hat natürlich die Neigung zum Auswandern erheblich eingeschränkt. Die Hebung der deutschen Landwirtschaft überhebt heutzutage viele dem Wunsche, im Ausland ein zweifelhaftes Glück zu suchen. Wer schneller reich werden

will, geht vom Lande in die Stadt mit ihren zahlreichen Erwerbsmöglichkeiten, und die Städter haben, wenn sie einigermassen arbeitswillig und arbeitskräftig sind, Gelegenheit genug zu lohnendem Verdienst. Wie es so im allgemeinen liegt, liegt es für die Frauenwelt im besonderen. Für eine Massenauswanderung fehlen die zwingenden Anlässe. Noch findet das junge Mädchen, welches den ernsten Willen dazu hat, in der Heimat sein gutes Auskommen.

Tatsache ist nun aber, dass alljährlich eine Anzahl junger Mädchen in die weite Welt hinausfährt. So waren es, — leider stehen mir neue Zahlen im Augenblick nicht zu Gebote, — um nur ein Beispiel zu nennen, im Jahre 1909 unter 11962 über Bremen ausgewanderten Reichsdeutschen 2809 alleinstehende Frauen und Mädchen. Das ist auf eine Gesamtzahl von 130948 Auswanderern natürlich sehr wenig, aber dennoch verdient diese Zahl näher ins Auge gefasst zu werden. Betrachten wir die Herkunftsländer, so kommt naturgemäss die Mehrzahl der Mädchen aus dem Königreich Preussen, und hier steht die Provinz Brandenburg mit Berlin an erster Stelle. Es folgen die der See nahe liegende Provinz Hannover und die von jeher mit fluktuierender Bevölkerung durchsetzten Provinzen Posen, Rheinland und Westfalen. Unter den übrigen deutschen Bundesstaaten steht das Königreich Bayern an erster Stelle, dann kommen die Königreiche Sachsen und Württemberg und, wie verständlich, die beiden grossen Hansestädte Hamburg und Bremen. Dass gerade die angegebenen Länder und Provinzen die grösste Anzahl stellen, erklärt sich aus dem Charakter ihrer Bevölkerung sehr leicht. Die Millionenstadt Berlin mit ihrer bunt zusammen gewürfelten Volksmenge, die Hafenstädte mit ihrem täglichen Anreiz zur Auswanderung werden immer ein Hauptkontingent stellen und unter den anderen Landesteilen diejenigen, welche mit Industrie durchsetzt sind. Unter den Bestimmungsländern steht Nordamerika bezw. die Vereinigten Staaten an erster Stelle, es folgen Brasilien, Argentinien, Südamerika im allgemeinen, Kanada und die verschiedenen Teile Australiens, neuerdings auch die deutschen Kolonien. Als Einschiffungshäfen kommen in Betracht: Bremen, Hamburg, Amsterdam, Rotterdam und Antwerpen. Den Berufen nach stehen an erster Stelle die in der Land- und Forstwirtschaft Tätigen, es

Die überseeische Auswanderung.[1]

(*a*) Deutsche Auswanderer überhaupt über deutsche[2] und fremde[3] Häfen.

Jahr	Zahl	% der Bevölkerung	Jahr	Zahl	% der Bevölkerung	Jahr	Zahl	% der Bevölkerung	Jahr	Zahl	% der Bevölkerung
1892	116339	2·31	1897	24631	0·46	1902	32098	0·56	1907	31696	0·51
1893	87677	1·73	1898	22221	0·41	1903	36310	0·62	1908	19883	0·32
1894	40964	0·80	1899	24323	0·44	1904	27984	0.47	1909	24921	0·39
1895	37498	0·72	1900	22309	0·40	1905	28075	0·47	1910	25531	0·39
1896	33824	0·64	1901	22073	0·39	1906	31074	0·50	1911	22690	0·35

[1] 198355 Personen sind im Jahre 1911 über deutsche Häfen eingewandert. [2] Bremen, Hamburg, bis 1898 auch Stettin.
[3] Belgische, holländische, französische, seit 1899 auch englische (Liverpool).

(*b*) Deutsche Auswanderer über deutsche und fremde Häfen nach Wanderzielen.

Jahr	Gross-Brittanien	Uebriges Europa	Vereinigte Staaten von Amerika	Brasilien	Uebriges Amerika	Australien	Afrika	Asien	Jahr	Gross-Brittanien	Uebriges Europa	Vereinigte Staaten von Amerika	Brasilien	Uebriges Amerika	Australien	Afrika	Asien
1892	—	—	111806	796	2765	376	476	120	1902	1181	2	29211	807	546	235	114	2
1893	—	—	78249	1173	7262	261	586	146	1903	856	1	33649	693	732	153	226	—
1894	—	—	35902	1288	2638	225	760	151	1904	719	—	26085	355	648	97	78	2
1895	—	—	32503	1405	2359	211	886	134	1905	672	—	26005	333	924	84	57	—
1896	—	—	29007	1001	2152	174	1346	144	1906	310	—	29226	182	1237	86	33	—
1897	—	—	20346	936	1765	324	1115	145	1907	153	—	30431	167	745	163	37	—
1898	—	—	18563	821	1347	163	1104	223	1908	157	—	17951	326	1240	175	33	1
1899	1608	18	19805	896	1123	141	554	178	1909	164	—	19930	367	4256	178	26	—
1900	1386	2	19703	364	474	196	183	1	1910	77	—	22773	353	2184	128	16	—
1901	1168	31	19912	402	282	217	55	6	1911	98	—	18900	363	3065	246	18	—

Gesamtauswanderung über deutsche Häfen (Bremen, Hamburg, Stettin) mit Unterscheidung der fremden Auswanderer nach Bestimmungsländern.

(Abdruck aus der Reichsstatistik).

Jahr	Deutsche	Fremde	Von den fremden Auswanderern wurden befördert nach							Unter den fremden Auswanderern nach Amerika					
			Europa		Amerika		Afrika	Asien	Australien	Vereinigte Staaten			Uebriges		
										kamen aus					
			Gross-Brittanien	Uebriges	Vereinigte Staaten	Uebriges				Russland	Oesterreich-Ungarn	anderen europ. Staaten	Russland	Oesterreich-Ungarn	anderen europ. Staaten
1892	90183	151412	—	—	144448	6149	445	63	307	70343	50403	8600	3997	1238	550
1893	71008	98288	—	—	93438	4450	150	59	191	39054	39423	2994	1417	1745	426
1894	33566	52760	—	—	49321	2754	499	75	111	16678	14481	1682	801	788	267
1895	29226	95074	—	—	87918	5612	1361	63	120	33180	34761	1748	2346	1982	363
1896	25771	95803	—	—	84149	9722	1678	94	160	29415	33110	1031	1464	6872	468
1897	18801	64419	—	—	55698	7542	785	102	292	16507	20218	843	1066	5297	384
1898	17173	83805	—	—	74679	7674	844	87	521	25230	33395	1223	1965	4720	219
1899	19786	130646	16054	2	105151	8723	649	23	44	42082	60881	1949	1598	6781	281
1900	16690	160129	19064	3	133124	7422	481	—	35	49580	79269	4170	1598	5592	211
1901	16467	166626	12384	—	147972	5644	593	1	68	44714	101845	1364	1614	3652	350
1902	23530	221432	17163	—	194266	8705	1217	—	81	55368	136043	2773	1906	6125	629
1903	27614	268227	17039	—	235118	13964	2012	—	94	68105	161085	5861	2456	10873	627
1904	22018	219096	22859	—	185454	10429	292	—	62	80192	99888	4567	2958	6970	497
1905	21966	284787	19792	—	249868	14954	139	—	34	72425	173697	3563	5930	6646	2356
1906	25474	325990	7385	—	303668	14715	162	—	60	112764	183709	6967	9245	3961	1500
1907	26380	363615	4255	—	346871	12265	102	—	122	109272	218229	19257	6004	4745	1508
1908	16722	106499	2333	—	86314	17652	111	—	89	33958	50251	2056	10170	6538	934
1909	18315	239637	2953	—	215625	20841	139	—	79	73541	138334	3648	13334	6353	1146
1910	21409	254618	2752	—	233056	18652	70	—	88	94593	132322	6074	8453	8804	1384
1911	18706	183233	3008	—	152262	27614	159	—	190	63478	84663	4046	17707	7949	1944

folgen die häuslichen Dienstboten, die in Industrie und Gewerbswesen, die in sogenannten freien Berufsarten und im Handelsgewerbe Tätigen, sowie eine grosse Anzahl von solchen ohne Beruf und Berufsangabe.

Nicht unerwähnt bleiben darf, dass für die deutsche Fürsorgetätigkeit eine weit grössere Anzahl von Frauen und Mädchen in Betracht kommt, insofern nämlich die deutschen Einschiffungshäfen eine grosse Menge, zum Teil auch deutschredender Angehöriger fremder Länder zu befördern haben. Auch das muss bemerkt werden, dass gegen früher eine Verschiebung des gesellschaftlichen Niveaus der Auswandernden eingetreten ist, da jetzt auch viele Gebildete, Angehörige der oberen sozialen Schichten, ihr Heil in der weiten Welt suchen. Was die Konfession der Auswanderer anlangt, so sind leider keine statistischen Angaben darüber erhältlich. Im allgemeinen aber kann man sagen, dass bei den über Deutschland wandernden Ausländern die katholische und jüdische Religion, bei den Reichsdeutschen die evangelische überwiegt.

Was die Motive für die Auswanderung betrifft, so lässt sich eine ganze Stufenleiter vom elementarsten Zwang des täglichen Lebens bis zum überspanntesten Idealismus aufstellen. Viele gehen, weil sie in der Heimat keine passende Arbeit finden können oder finden zu können meinen, viele auch, weil sie sich schämen, auf der sozialen Leiter eine oder mehrere Stufen herabzusteigen. Es ist ja in der Tat für ein feiner gebildetes Mädchen leichter, im Ausland mit gröberer Arbeit ihr Brot zu verdienen als in der Heimat, wo sie nie ganz „inkognito“ bleiben kann. Viele glauben natürlich, im Ausland das Geld auf der Strasse zu finden, und sind sehr erstaunt, wenn auch dort energische Arbeit für den bezahlten Lohn gefordert wird. Ein Teil der jungen Mädchen sucht das Ausland zur Ausbildung auf, nicht nur, um Sprachen zu lernen, sondern auch um technische Fertigkeiten — ich erinnere an die zahnärztliche Ausbildung in Amerika — zu erlangen. Andere wiederum haben Verwandte im Ausland und treten bei ihnen in Dienst oder in berufliche Tätigkeit. Dass auch unter dem weiblichen Geschlecht Abenteuerlustige zu finden sind und solche, die die Heimat mit dem „drückenden Zwang der Verhältnisse“ mit dem gelobten Lande der Freiheit vertauschen möchten, liegt auf der Hand. Wie bitter enttäuscht kehren sie manchmal zurück, wenn sie entdecken

mussten, dass Freiheit nicht mit Ungebundenheit gleich gesetzt werden darf.

Erfreulich ist das Bild der Fürsorgearbeit an diesen jungen Mädchen. Mit echt deutscher Gründlichkeit ist sie ausgebildet worden. Schon seit der Mitte des vorigen Jahrhunderts sorgen die Auswanderermissionen in Hamburg und Bremen und den ausserdeutschen Häfen nach besten Kräften für die auswandernden jungen Mädchen und Frauen. In den siebziger Jahren setzte die Tätigkeit des in der Schweiz gegründeten Vereins der Freundinnen junger Mädchen ein. Durch sein Vorgehen und durch die Initiative des unter Pastor Burckhardt in Berlin stehenden Verbandes der evangelischen Jungfrauenvereine Deutschlands wurde dann an zahlreichen Orten die Bahnhofsmission ins Leben gerufen und hat es zu grosser Blüte gebracht. Neuerdings beginnen auch andere Korporationen dieselben oder ähnliche Aufgaben ins Auge zu fassen, sei es nun, dass sie Auskunftsstellen in der Heimat errichten und mit ihnen korrespondierende Stellen im Ausland unterhalten, wie es verschiedene Fachorganisationen, vor allen Dingen der Lehrerinnen, tun; sei es, dass sie die Fürsorge für junge Mädchen in bestimmten Kolonien treiben, wie z. B. der Frauenbund der deutschen Kolonialgesellschaft oder auch das rote Kreuz für die Kolonien, von anderen hier zu schweigen. Nicht zu vergessen sind hier auch die allgemeinen Bestrebungen, wie sie neben der Centralauskunftsstelle für Auswanderer der Evangelische Hauptverein für deutsche Ansiedler und Auswanderer in Witzenhausen als freie Korporation und der Deutsch-Evangelische Kirchenausschuss als amtliche Zusammenfassung der deutschen Kirchenregierungen mit bestem Erfolg betreiben. Mit anderen Worten, allenthalben regt sich die Verantwortung für die in die weite Welt ziehenden Volksgenossen und das Bewusstsein der Verpflichtung vor allen Dingen auch gegenüber der auswandernden Frauen- und Mädchenwelt.

Die Fürsorgetätigkeit vollzieht sich im allgemeinen in folgender Weise: sobald ein junges Mädchen den Entschluss fasst, ins Ausland zu gehen, wendet sie sich, von ihrem Ortspfarrer oder der Leiterin ihres Jungfrauenvereins darauf hingewiesen, an ein Mitglied des Vereins der Freundinnen junger Mädchen. Diesem stehen nun verschiedene Wege zur Hilfeleistung auf. Das erste wird sein, dass es sich mit Hilfe des Nationalbüros in Darmstadt oder des inter-

nationalen Büros in Lausanne oder auch des Evangelischen Hauptvereins in Witzenhausen oder der Auswanderermissionen in den Hafenstädten nach den Verhältnissen des betreffenden Landes erkundigt. Eine zahlreiche Literatur, besonders kleine kurzgefasste Schriftchen oder Ratgeber (der Ratgeber der Bremer Auswanderermission für Nordamerika ist beispielsweise in über ½ Million Exemplaren verbreitet), stehen dafür zur Verfügung, auch bieten Fachzeitschriften wie „Deutsch-Evangelisch im Ausland" oder „Der Auswanderer" mancherlei Aufschlüsse. Der nächste Schritt ist, dass von vertrauenswürdigen Personen, entweder den aus der internationalen Liste ersichtlichen Mitgliedern des Vereins der Freundinnen junger Mädchen oder den Vertrauensleuten der Auswanderermissionen spezielle Auskünfte über den betreffenden Ort, bzw. die betreffende Familie eingezogen werden. Sind diese befriedigend ausgefallen, so muss der Reisetag und der Reiseweg festgesetzt werden, und es wird dieserhalb eine Verbindung mit der Bahnhofs- und Schiffsmission des betreffenden Hafenortes angeknüpft. Bei uns in Bremen tut diese in Verbindung mit der Auswanderermission alle nötigen Schritte, um den Schiffsplatz zu sichern. Am festgesetzten Tage erscheint das junge Mädchen am Bremer Hauptbahnhof meist erkenntlich an dem rosafarbenen Ratgeber oder der rotweissen Erkennungskarte des Vereins der Freundinnen junger Mädchen. Die Bahnhofsmissionarinnen, welche selbst in frühester Morgenstunde oder in der Nacht zu diesem Dienst zur Verfügung stehen, holen sie ab und begleiten sie in das Christliche Hospiz oder Marthasheim oder in sonst ein zuverlässiges Hotel. Es folgen eine ganze Reihe notwendiger Gänge. Das Billet, auf welches bis dahin nur eine Anzahlung geleistet war, muss voll bezahlt und in Empfang genommen, die Papiere geordnet und das Gepäck befördert werden, bei Zwischendeckern muss auch noch ärztliche Untersuchung und Impfung erfolgen. Alle diese Dinge bringen ein zaghaftes junges Mädchen in grösste Unruhe und setzen den Kräften und der Stimmung arg zu, darum ist der mütterliche Zuspruch und die freundliche Fürsorge der Bahnhofsmissionarin an solchen Tagen von unschätzbarem Wert. Am gleichen Tage wird noch auf bestimmtem Formular eine Empfehlung an den Kapitän des Dampfers geschrieben und Erkennungskarten, Empfehlungsschreiben und dergleichen an Auswandererpastoren oder sonstige

Vertrauensmänner in den Hafenstädten ausgefertigt. Einen Ruhepunkt bildet der Auswanderergottesdienst, auf Verlangen mit der Feier des hl. Abendmahls verbunden, in der Auswandererkapelle, und wenn so die Seele wieder Ruhe gefunden und die Nacht dem Körper neue Kräfte gegeben hat, erfolgt am nächsten Morgen die Bahnfahrt nach Bremerhaven und die Einschiffung daselbst. Steht das junge Mädchen auf dem Schiff unter der besonderen Obhut des Kapitäns und manchmal auch älterer Damen und Familien, die von der Bahnhofsmission darum gebeten sind — auch die älteren Stewardessen nehmen sich mit grosser Sorgfalt der jungen alleinreisenden Mädchen an — so setzt in der Hafenstadt die Fürsorge der dortigen Organe ein, und es ist eine Freude zu beobachten, wie jetzt an nahezu allen grösseren Hafenplätzen zuverlässige Persönlichkeiten gewonnen und Veranstaltungen zum Wohl der jungen Mädchen getroffen sind. Auch das ist als ein erfreulicher Fortschritt zu begrüssen, dass die Christen aller Nationen immer mehr Hand in Hand arbeiten und sich ihrer gemeinsamen Liebespflicht bewusst werden. Möchte das Netz nun immer dichter werden und die Arbeit immer treuer geschehen!

Hostels for Native Girls in South Africa.

Mrs. Albert Head.

The subject of providing Hostels for native girls in the larger centres of civilisation in South Africa has been under consideration for some time, and this most important and pressing need was seriously taken up for discussion at the General Missionary Conference, held in Cape Town in July, 1912, which was conducted somewhat on the lines of the World Missionary Conference, held in Edinburgh in 1910.

The following extract from an account of the Conference, given by Mrs. Brebner, the National Honorary Secretary for the Native Department of the Young

Women's Christian Association, which already has a membership of two thousand, speaks for itself:—

> "What concerns us very specially is the report on Native Girls in Towns. The Commission presenting this report consisted of Miss Ferguson, of Wellington; Mrs. H. Sprigg, late of the Transkei; Miss Barnley, of Lovedale, the Presbyterian Mission Station and College, and the undersigned. A large amount of evidence had been collected from all parts of the Union, which showed that in nearly all our towns the conditions under which native girls are obliged to live are so terrible and degrading that the marvel is that they do not sink to a much lower level than they do actually reach. The worst off are those girls who come from country districts to seek work in towns, as they are cut off from the natural control of parents and tribal customs. We cannot blame missionaries and native parents when they keep the girls away from our towns by every means in their power; but the result is that very few of the respectable native girls come to such towns as Kimberley, Johannesburg, Pretoria, etc., and that these towns become a source of moral danger to both black and white.
>
> "To improve this appalling state of affairs much might be done by municipalities in ensuring decent conditions of life in the native locations, and by the general public in using their utmost influence against the evil example and lax morality of unscrupulous white people in our towns. These remedies were proposed and adopted by our Conference as recommendations to be sent out. But *as a further measure* for helping and protecting native girls, the Commission recommended the starting of homes in our large towns, where respectable native girls might go on their arrival from mission stations and country districts, where they might find simple, decent accommodation, and where they might at all times come for advice and help. These homes, we think, should be under the auspices of the Young Women's Christian Association, having a Christian matron at the head of each home, with one or two native women to assist her. Such homes would be centres of Christian work among the native women and girls of our towns. The Conference warmly approved of this plan and nominated a representative committee of ladies as a sub-committee of their executive to carry it into effect wherever possible."

1. The conditions prevalent in South Africa have to be remembered. Very few native women servants are provided with sleeping accommodation in their employer's house, and they are expected to return to their native "locations," generally a long walk, at the close of the day's work. These "locations," situated outside the towns, are generally recognised to be places of great temptation for any woman, and the native girl has but little chance of protecting herself from the evil with which she finds herself surrounded. The missionaries dread to send their girls to domestic service or any work in the towns on this account,

yet it is essential that the girls should earn their own living and become self-supporting members of the community.

2. Another thing to be considered in South Africa is the increasing feeling amongst the white population that it is undesirable to have native "boys" in domestic service, and that "girls" are much to be preferred, especially as children's nurses. This question of native women servants living in locations is one that must be dealt with, and the solution of the problem is apparently the opening of suitable Hostels where those coming to towns either seeking employment as servants or in other directions, could safely reside.

There was a strongly-expressed wish that such homes should be undertaken by the Young Women's Christian Association. It was said that the Association would have the confidence of both Europeans and natives to a greater extent than any other society working in South Africa, and it would be very sad that such an opportunity should not be seized. The work of the Young Women's Christian Association is now known and much appreciated throughout the country, and if able to undertake such work the Association would have the cordial support of the Christian community of all denominations.

The lack of funds is the great difficulty, and though we believe the Government in the Union would be likely to help if the work were actually in existence, yet it is a rule that money is not granted by them *to start* any scheme—there must be work to show before a grant can be applied for with any hope of financial help being given.

It would cost about £500 to equip and start a Hostel at the lowest computation, so that at least £1,000 would be needed to open such Homes in Johannesburg* and Kimberley.

This would be entirely new work, as nothing of the kind has been attempted before, either by the missionary societies or by the Young Women's Christian Association in South Africa, and as these societies feel that the Association is the organisation most suited to undertake it successfully, we make an earnest appeal for one or two thousand pounds for the inauguration of this much-needed work for the uplift—spiritually, morally, and physically—of the native girls in the great sub-continent.

* NOTE.—Since the above was written, news has come that a Home for Native Girls has actually been started at Johannesburg. The appeal holds good, however, for Pretoria and several other towns in South Africa.—EDITOR.

L'Union Chrétienne de Jeunes Filles de Paris.

Mlle. Elizabeth Fuchs.

On a inauguré, il y a quelques mois à Paris, à 22, rue de Naples (8e arr.), un bâtiment d'Union chrétienne qui, par sa situation en plein cœur de la grande capitale de la France, par ses vastes dimensions et par toute l'organisation qu'il renferme, mérite d'être signalé à l'attention de ceux qui s'intéressent au développement des Unions chrétiennes dans le monde entier.

I.—Activité matérielle et physique.

Logement.—L'Union chrétienne de la rue de Naples peut loger 94 jeunes filles, dans des chambres à 1, 2, 3, 4, 5, ou 6 lits d'un prix variant de 20 à 50 francs par mois. Le prix comprend le déjeuner simple du matin, le chauffage central, la lumière électrique, l'eau chaude à tous les étages.

Toute jeune fille désirant devenir locataire de l'Union doit justifier d'un travail régulier. Elle doit accompagner sa demande d'admission d'un certificat médical, d'un bulletin de naissance et de deux lettres de références. La limite d'âge pour l'admission des locataires est de 30 ans; pour le terme du séjour 35 ans; cette limite peut être prolongée de 5 ans pour les membres actifs. Au cas où il y aurait plusieurs postulantes pour une chambre, toute jeune fille faisant déjà partie d'une Union chrétienne aura la préférence. Les étrangères sont admises comme locataires dans l'Union à la proportion de 1/10e.

Restaurant.—Un réstaurant féminin est installé à l'Union; il est ouvert à toute femme de bonne tenue faisant partie ou non de l'Association. Les repas sont servis de 11 h. 1/2 à 1 heure et de 6 1/2 à 8 1/2. Le prix des portions est de 40 à 60 centimes pour les viandes: de 15 à 20 pour les légumes; de 15 à 20 pour les potages, les hors d'œuvres et les desserts.

Hygiène.—Les questions d'hygiène tiennent une grande place à l'Union chrétienne. Non seulement par des consultations médicales, des cours de gymnastiques, des

promenades et des séjours à la campagne, on apprend à entretenir son corps en bon équilibre de santé, mais encore par les leçons d'hygiène et les cours de la Croix Rouge, on y apprend à soigner ceux qui vous entourent, et à être utile en cas de calamité public.

II.—Activité sociale et intellectuelle.

L'Union chrétienne n'atteindrait qu'imparfaitement son but de perfectionnement si elle n'avait aussi le désir de rendre la femme apte à mieux remplir sa tâche sociale. L'Union essaie de réagir contre ce sommeil des âmes fait à la fois d'ignorance, de paresse et d'égoïsme. Elle souhaite qu'aucun des grands problèmes sociaux actuels ne demeure ignoré ou inconnu de ses membres. Par des lectures, des cours, des conférences, elle les met au courant des souffrances d'autrui et de remèdes dont nous pouvons disposer pour les soulager ou les guérir.

L'Union Chrétienne de Jeunes Filles de la rue de Naples à Paris possède une section de la Ligue de l'Etoile-Blanche, qui lutte contre l'immoralité; de la ligue nationale anti-alcoolique, qui essaie d'arrêter les progrès effrayantes, causés par l'alcool ; de la Société des Fourmis qui confectionne des vêtements pour les pauvres. Elle a aussi des sections de visites aux malades, des réunions de mère de famille, un Bureau de placement et des conférences sur les questions d'actualité, telles que le suffrage des femmes, les retraites ouvrières, etc., etc.

L'Union chrétienne cherche à procurer à ses membres tout ce qui peut développer leur intelligence.

Bibliothèque.—La bibliothèque compte environ un millier volumes comprenant tous les chefs-d'œuvre de la littérature classique et moderne française et étrangère.

Les ouvrages ont été choisis par une commission spéciale, qui a apporté tout son soin à ce travail, et qui continuera d'enrichir la bibliothèque de tous les ouvrages nouveaux intéressants. Chaque membre a une carte lui donnant droit à un ouvrage qu'elle peut garder un maximum de 15 jours, et changer aussi souvent qu'elle le désire. Le contrôle de l'échange des livres est fait par les secrétaires et par des membres de bonne volonté qui en prennent la responsabilité.

Journaux et Revues.—Des journaux et des périodiques tels que la Française, Les Annales politiques et littéraires,

le Journal Bleu, le Jux suffragis, etc., etc., sont à la disposition des membres dans la salle de la bibliothèque, d'où il est interdit de les emporter.

Cours.—Des cours gratuits de chant, de français, d'anglais, d'allemand, de diction, de sténographie, de solfège, ont lieu le soir et sont faits par des membres eux-mêmes, selon le principe unioniste, qui considère comme *nécessaire* à la vie même de l'Union, la collaboration de tous ses membres dans les diverses branches d'activité. Des cours de dessin, de coupe, de cuisine, de modes, sont en projet. Ils seront créés au fur et à mesure des désirs exprimés par les membres, et si sept membres s'engagent à les suivre régulièrement.

Conférences.—Des conférences, avec ou sans projections, sur des sujets variés (voyages, littérature, histoire, biographies d'hommes ou de femmes célèbres) sont faites de temps en temps le dimanche après-midi et le soir par des amis de l'Union.

Section Musicale.—L'art aussi a sa place marquée à l'Union chrétienne et, entre tous les arts, la musique, qui est plus accessible à tous et qui, par ses élans même, nous amène le plus directement auprès de Dieu.

La *Section musicale* est une des plus vivantes de l'Union. Tous les vendredis soirs, et le dimanche de 5 h. à 6 h. 1/2, elle se réunit pour étudier des chœurs et des morceaux d'ensemble. Ces chants sont exécutés dans des circonstances diverses plus ou moins solennelles.

L'Union Chrétienne de Jeunes Filles de Paris publie un journal mensuel, *Le Muguet*, dont le service est faite gratuitement à tous les membres. *Le Muguet* est chargé non seulement de créer entre les membres un lien fraternel, et de leur apporter régulièrement des nouvelles de l'Union, mais encore de leur enseigner les principes qui la guident, et le but qu'elle poursuit.

Section Cadette.

La Section cadette réunit les unionistes de 12 à 16 ans. Depuis le mois de Juin dernier cette section forme un corps de "girl guides." Deux fois par mois, les Cadettes se groupent autour d'une ainée pour passer l'après-midi du dimanche ; quelques instants sont consacrés à une petite causerie missionnaire ou morale, suivie d'un culte très court fait, de préférence, par une Cadette.

Pendant le reste de l'après-midi les jeux les plus divers se succèdent. Dès que les beaux jours reviennent, des excursions à la campagne sont organisés. Ces jours-là, de très bonne heure, la joyeuse petite troupe, revêtue du pratique costume kaki, s'envole vers les champs, munie de toutes les provisions et de tous les utensiles nécessaires pour faire de la cuisine en plein air.

Des cours spéciaux sont en outre organisés pour l'éducation des "guides." La Section cadette a surtout pour but l'education physique et morale des fillettes afin de les aider à devenir des jeunes filles et des femmes fortes et vaillantes.

III.—Activité religieuse.

La pierre angulaire sur laquelle repose toute Union chrétienne est la recherche, en dehors de tout point de vue confessionnel, du développement spirituel de ses membres. La source de ce développement spirituel est indiquée dans la devise des Unions chrétiennes : "Ce n'est ni par la force ni par la puissance, mais par mon esprit, dit l'Eternel des Armées" et est alimentée par l'influence personnelle des membres actifs.

Culte Journalier.—Chaque matin à 7 h. 1/2 et chaque soir à 9 h. 3/4 le culte est fait par l'un des membres présents ; il consiste en une lecture de la Bible et une prière. Les unionistes sont invitées à y assister sans y être nullement forcées.

Réunion d'Etude Biblique.—Chaque lundi soir a lieu une réunion d'étude biblique et de prière. Le sujet, choisi à l'avance, est étudié spécialement par un des membres et discuté ensuite par tous. L'étude est suivi d'un moment de méditation où chaque unioniste peut élever la voix pour demander à Dieu la force d'accomplir sa tâche, la paix et la vie en Christ.

Conférences.—Des conférences religieuses permettent aux membres d'étudier plus spécialement certains sujets d'exégèse ou d'histoire des religions. Notre Union s'intéresse beaucoup au mouvement missionnaire. Des causeries sont faites quelquefois à l'Union de dimanche par des missionnaires racontant leur vie au milieu des païens. Chaque année une vente a lieu au profit des Missions. Cette vente, organisée pour la première fois en 1894, a vu sa recette passer de 25 fr. à. 1,118 fr.

L'Union Chrétienne de Jeunes Filles subvient, par l'intermédiaire de l'Œuvre des Pupilles Malgaches, à l'entretien d'une petite fille malgache, élévée dans la famille d'un missionnaire français à Madagascar. Telle est, dans ses grandes lignes, le résumé de l'activité de la nouvelle Union chrétienne de Paris.

Mais cette activité même décuplée, serait vaine si elle n'était alimentée et vivifiée par un grand courant d'amour chrétien. Ceux-là seuls qui se sont occupés de loger des jeunes filles obligées de gagner leur vie, savent ce qui peut se cacher de tristesses derrière les murs d'une maison comme celle de la rue de Naples; tristesses de toutes sortes et de toutes natures, mais le plus souvent tristesses causées par l'absence d'amour, la soif d'un foyer familial. L'isolement, le souci de la place à trouver ou à conserver, la crainte de la maladie et du chômage, l'angoissante préoccupation de l'avenir, sont autant de sources de désespoir pour celles qu'aucune conviction religieuse, aucune vie intérieure, aucune recherche de l'idéal ne soutiennent.

C'est pourquoi le but principal de l'Union chrétienne est l'évangélisation, au dedans, auprès des jeunes filles qui n'ont pas encore entendu la " bonne nouvelle"; évangélisation en dehors, auprès des camarades d'atelier, des collègues de bureau que la labeur quotidienne accable. Puissent toutes les jeunes filles, qui passent á l'Union chrétienne de Paris, y devenir des vraies chrétiennes et contribuer à " Faire Christ Roi dans cette génération."

Mission Study Circles.

Miss G. A. Gollock.

The Mission Study Movement began in America; several years ago it took root in Great Britain and Ireland; of late it has been spreading on the Continent of Europe, in Asia, and in South Africa. The First International Mission Study Conference was held at Lunteren in Holland in September, 1911.* Text-books are still mainly produced in America and in England, though India has begun to issue what is

* Report of the First International Mission Study Conference, Lunteren, Holland, September, 1911. Mission Study Movements in the various Countries. 1s. 6d. net.

intended to meet more closely its special need. Dr. Mott's fine book, *The Decisive Hour of Christian Missions*, can now be had in German, Danish, and Swedish; *The Uplift of China* is found in German and Danish; *The Reproach of Islam* in Dutch; *The Future of Africa* in Norwegian; *Unoccupied Mission Fields* in German; *The Desire of India* in Danish; and, for less advanced adults, *Story of Islam* and *Korea in Transition* in Danish.*

It is scarcely necessary, when the method has spread so widely and rooted itself so deeply, to describe it in any detail. To each country, pamphlets with suggestions for leaders and assignments for members can be had from the organisers of the Movement. It will be of more service to urge some reasons why the Young Women's Christian Association in every country should make this method its own and use it in all its Branches, whether the Study Circles be composed of committee members and secretaries only (this is an excellent way to begin), or of those who are members of a Branch or even only loosely attached to it.

I. *The Mission Study Circle should be introduced for the sake of Young Women's Christian Association Members.* Those who know the Association most closely in any land, realise that the development and discipline of its members on spiritual and intellectual lines is the largest problem it has to face. Whether from undue exposure (as in some cases) or undue seclusion (as in others), the conditions of girls' and women's lives often tend to produce lop-sided growth, like a tree that is wind-shorn, or a plant drawn unduly towards a light. Circle work—and pre-eminently Missionary Study in Circles—has a remarkable effect upon character; it calls out dormant faculties, and while it strengthens self-expression, it balances mind against mind, and checks wayward tendencies. Those who have tried it year after year, can bear witness with the writer that the effect of well-worked Mission Study Circles upon the character of the members is abiding and distinct. It produces workers in a few months, and generates an *esprit de corps* amongst those who were mere units before.

II. *The Young Women's Christian Association should adopt this method for the sake of foreign missions.* The more widely the Association spreads, and the more definitely country after country is organised into a National Association, the more

* For list of Mission Study Text-books, see pages 113 & 114.

essential it is that a missionary spirit should lie at the heart of the work. The outgoing of the Young Women's Christian Association towards the non-Christian world has always been deep and real; of late it has been taking more definite form. Both quantity and quality should characterise it, and the Mission Study Circle makes for both. It is the best way to interest the largest number of members, whether in College or City Branches, or even in country parts, and it produces the best kind of knowledge, well-based on fact and charged with living purpose. When the Association in every country, from its least member to its greatest, is full of enlightened enthusiasm for the missionary cause, the Church and the world will be enriched. If there is much for the Young Women's Christian Association to get there is also much for it to give.

III. *By using the Mission Study Method effectively the Young Women's Christian Association will gain new power in its Bible Study work.* Again and again the one Circle has led to the other. Women who have studied Islam or India or missionary policy, with free inter-change of thought and mental stimulus, are eager to approach Bible Study in this new light. Dull listening is transformed into living thinking, and the Word of God yields its treasure to those who bend every faculty to the search.

We have already noted the text-books available in the various languages of Europe. Dr. Mott's book is invaluable and never fails to leave its mark. It deals with live questions and gives scope for full discussion. World conditions throw special emphasis on a study of either Islam or China at this time.

The two British text-books* for 1912-13 are on India, and are in all respects equal to their predecessors. *The Renaissance of India* is the more advanced of the two. It deals with the educated classes of India, Indian reform movements, and the future of the Indian Church. In College Circles it will have peculiar value, and in Circles formed of those who are themselves leaders in Association work. *The Outcastes' Hope* is as fine a book, and will hold thinking women likewise. But it is less abstract in its treatment,

* THE RENAISSANCE IN INDIA: *Its Missionary Bearing*. Rev. C. F. Andrews, Y.P.M.M., 78, Fleet Street, London, E.C. Also from most British Missionary Societies. 2s. and 1s. 6d. net.

THE OUTCASTES' HOPE: *or, Work among the Depressed Classes in India*. Rev. G. E. Phillips. Y.P.M.M. Also from most British Missionary Societies. 1s. net.

more broadly comprehensive in its appeal, and more likely to find favour with those Circles making a first study of India. Doubtless both books will be translated into other languages ere long.

In conclusion, there is a danger to note. Bad method is little better than no method at all. To gather half-a-dozen people for a vague discussion without adequate leadership, and then say that the Study Circle method has failed is not an unknown thing. America first discovered the necessity for training leaders; Scotland is well abreast in this essential aspect of the work; England is following on; the Colleges are trying to recover lost ground. What is the Young Women's Christian Association going to do? It is far easier to begin on right lines than to get on to them when wrong lines have been laid.

SOME MISSION STUDY TEXT-BOOKS WITH TRANSLATIONS.

(1) "**The Decisive Hour of Christian Missions.**" By JOHN R. MOTT, LL.D. Student Volunteer Movement, 125, East 27th Street, New York City. Cloth, 50 cents; paper, 35 cents. Also from Y.P.M.M., 78, Fleet Street, London, E.C. 2s. 4d. post free. *Helps for Leaders* of Study Circles with 10 *Outline Programmes for Members*, 7d. post free.

"**Die Entscheidungsstunde der Weltmission und wir.**" Von JOHN R. MOTT, LL.D. Deutsche Kommission für die Missions-Studien-Bewegung. Hamburg, 23. Blumenau, 144. 2 m. (*Der Schlüssel*, 25 pf. *Die Disposition*, 10 pf. *Ergänzungsbücherei*, 5 m.)

"**Den avgjörende time.**" JOHN R. MOTT, LL.D. Det danske Missionsselskabs Forlag, Kjöbenhavn. Kr. 2.50. (Sixth Edition.) Helps for Leaders are in preparation in Danish.

"**Det afgorande ogonblicket i de Kristna missionernes historia.**" Af JOHN MOTT. Kvinnliga Missions Arbetare. Brunnsgatan 3, Stockholm. Kr. 2.

(2) "**The Uplift of China.**" By A. H. SMITH. Y.P.M.M., 78, Fleet Street, London, E.C. Cloth, 2s. 4d. post free. *Helps for Leaders*, with 10 *Outline Programmes for Members* of Circles, 9d. post free. *Reference Library* on China, containing five books, 5s. 6d. post free.

"**Das neue China.**" Von A. H. SMITH. Deutsche Kommission für die Missions-Studien-Bewegung. Hamburg, 23. Blumenau, 144. 2 m.

"**China Vaagner.**" A. H. SMITH. Lutherstiftelsens Bokhandel, Kristiania. Kr. 2.50. (Third Edition.)

(3) "**The Reproach of Islam.**" By Rev. W. H. T. GAIRDNER. Y.P.M.M., 78, Fleet Street, London, E.C. Cloth, 2s. 4d. post free. *Helps for Leaders*, with 10 *Outline Programmes for Members* of Circles, 7d. post free. *Reference Library* on Islam, containing nine books, £1 2s. 6d. Carriage extra.

"**Islam en Christendom.**" Fl. 1.40. (Originally a translation of "The Reproach of Islam," but enlarged in the Second Edition (1912)

in respect of Dutch Missions in the East Indies.) *Handleiding voor Leiders.* Fl. 0.45. *Vraagpunten.* Fl. 0.05. To be obtained from J. W. Gunning, Keizersgracht, 580, Amsterdam.

"**The Story of Islam.**" By T. R. W. LUNT. Y.P.M.M., 78, Fleet Street, London, E.C. Cloth, 1s. 9d. post free. *Helps for Leaders*, with 10 *Outline Programmes for Members*, 7d. post free.

"**Islam's Sværd.**" By T. R. W. LUNT. Bethesda's Boghandel, 17 Römersgade, Kjóbenhavn. Kr. 2.

(4) "**The Desire of India.**" By Dr. S. K. DATTA. Y.P.M.M., 78, Fleet Street, London, E.C. 2s. 4d. post free. *Helps for Leaders*, with 10 *Outline Programmes for Members* of Circles, 7d. post free.

"**Indien kalder.**" S. K. DATTA. Det danske missionsselskab. Kjóbenhavn. Kr. 2.25.

(5) "**The Future of Africa.**" By the Rev. DONALD FRASER. Y.P.M.M., 78, Fleet Street, London, E.C. 2s. 4d. post free. *Helps for Leaders*, 4d. post free.

"**Afrikas fremtid.**" D. FRASER. Edited by Norges Missionstudierraad. To be obtained from Lutherstiftelsens bokhandels forlag. Kristiania. Kr. 2.50.
Helps for Leaders of Norwegian Circles are in preparation.

(6) **Unoccupied Mission Fields of Africa and Asia.**" By the Rev. S. M. ZWEMER, D.D. Student Volunteer Movement, 125, East 27th Street, New York City. Cloth, $1.00; paper, 50 cents.

"**Missionslose Länder.**" S. M. ZWEMER. Deutsche Kommission für die Missions-Studien-Bewegung. Hamburg, 23. Blumenau, 144. 2 m. (Ein Schlüssel ist in Vorbereitung.)

(7) "**Korea in Transition.**" By JAMES S. GALE. Y.P.M.M., 78, Fleet Street, London, E.C. 2s. 4d. post free.

"**Korea i forvandlingens tegn.**" J. S. GALE. Lutherstiftelsens bokhandel, Kristiania. Kr. 2.00.

NOTE.—Important and interesting text-books have been planned and are in preparation in the United States, Great Britain, Norway, Denmark, Germany, and Holland. Particulars of these may be obtained from any of the addresses given above, or from

"**The International Mission Study Bulletin.**"

Edited by the Rev. G. T. MANLEY, of the Church Missionary Society, and to be obtained from the Young People's Missionary Movement, 78, Fleet Street, London, E.C. Price 2d. per copy, May and November.

Reviews of Books.

The Religious Aspect of the Women's Movement. Being a Series of Addresses delivered at the Queen's Hall, London, on June 19, 1912. Price 6d. Published by *The Collegium*, 232, Evering Road, Clapton, London, N.

This collection of addresses cannot fail to strengthen and encourage all those who are longing that the Women's Movement shall never become divorced from religion. The fear lest such a catastrophe should take place has never been an acute one in Great Britain or in America: on the Continent, however,

the danger of such a divorce is pressing and to be seen on every hand. These papers should be widely read by Continental women leaders, both Christian and non-Christian: to such the message of this book will be fresher and stronger, because newer, than it can be to Anglo-Saxons.

The range of speakers chosen was wide and representative, Church of England, Nonconformist, Members of Parliament, Medical Women, Social Workers, Educationalists: the intellectual standard of the addresses is exceedingly high, and the high level is maintained throughout.

One notes, with tremendous satisfaction, certain features, which appear again and again in all the addresses—(1) the entire absence of a note of sex-war; (2) the splendid frankness in treating big issues which are too often slurred over, for example, "the social evil," (and with the frankness goes reverence and reticence); (3) the fact that the desire for further rights for women, wherever put forward, is made clear as a desire for further opportunity for service, not as a demand for privilege. The demand for the suffrage for women is shown over and over again, by trenchant historical illustrations, to have its origin in a desire for social service in city or state.

It was, perhaps, inevitable at this particular time, but none the less a pity, that speaker after speaker felt bound to treat the suffrage issue, to the exclusion of other possibly wider aspects of the Women's Movement. In view of the fact that at least three of the speakers are well-known as deep students of foreign missions and ardent advocates of the foreign missionary cause, it is most remarkable that no one should have commented on the modern Women's Movement in the West, as a providential preparation for the vast and important tasks that the women of the West are called upon to-day to undertake on behalf of the women of non-Christian lands. "Cela saute aux yeux," that women missionaries fitted to cope with the educational, sociological, medical, and evangelistic problems of women's work in the foreign mission field, could never have been forthcoming, apart from the Women's Movement in the West. The omission of any notice of this fact is most curious.

The collection of addresses is preceded by a most beautiful "form of intercession," and closed by a letter addressed to Mrs. Creighton, as Chairman of the meeting, by the Archbishop of Canterbury.—C.R.R.

The Christian Education of Women in the East. Being Addresses delivered at a Conference of University Women at Oxford, September 4th to 10th, 1912. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. Price 2s. net.

Are not our educational leaders in the West urgently needed in the East, if the "Renaissance" in India and the "Crisis" in China are to become pathways towards a free and Christian womanhood in those lands? This question in ever varying form occupied the thoughts of some 140 English women teachers in schools and colleges during a week spent in Oxford from September 4th to 10th, 1912.

The Conference was convened to consider Christian education, and especially that given in Mission schools. It deliberately faced the unparalleled opportunity of China to-day as described by Miss Lambert (C.M.S., Foochow). Compulsory education on its way and a new spirit of religious toleration make it possible to say that never has the Christian Church had before it such an open door. Professor Cairns and other speakers, however, laid immense stress on the fatal results that must follow were Western civilisation merely grafted on to degraded heathenism, results already seen in certain aspects of lowered morality to be found in Japan and other parts of the East.

All the educational experience of those present was called upon as questions were discussed of better curricula for such schools for girls who must perforce end their school days by marriage when still almost children, and how far selections from the old religious books of India can be safely taught in its

schools, so as to preserve the national spirit and yet not to implant false religious ideas. To some present the immorality so inherent in popular Hinduism made such teaching seem dangerous, while others strongly upheld the educative value of the Vedas and the early epics, if properly adapted to young children—a parallel to this being our Western use of the early literature of Greece or Rome.

The great dominant note of the Christian Church, hope, is the tone that runs through all addresses. Faith in the God Who is love, a new recognition of Him as we plunge into His service of mankind. These thoughts brought that uplift of heart, which made it not only possible but imperative that many in the Conference should seek to discover whether their vocation might not indeed be out in that great glowing seething East, which seemed so near for awhile. If not there, then at least at home there must be a strenuous effort put forth to bring the call of that East before others engaged in education, who might be more free to go; and, again, the missionary enthusiasm must somehow make an entrance into the hearts of schoolgirls, if education were not to fail utterly in the great world-outlook of to-day, with which it should be in complete sympathy. So mission study was eagerly discussed.

The small committee of educational women, called together by Miss Richardson, Vice-Principal of Westfield College, London, and Miss de Sélincourt, of the Student Volunteer Missionary Union, was re-constituted to act as a Council of reference, to call together such a Conference again after the lapse of a year or two, and next summer to make plans for the best use of the experience of two educationists, Miss McDougall and Miss Roberts, who are spending this winter in India investigating schools both missionary and non-missionary.

It took years of quiet, prayerful work before that link of sympathetic understanding was forged which should thus draw close together those engaged in Christian education at home and abroad; now that it exists, the desire is expressed on all sides that means may be devised by which schools in East and West may be kept in close touch with each other, and that where it is possible a mistress on the staff of an English school may be set free for an occasional year to take the place of some missionary on furlough, and so obtain insight into the needs of a mission school of the advanced type, where much teaching can be done through the medium of the English tongue.

In this and many other ways this Conference in Magdalen College Hall, Oxford, bids fair to lead the way towards a real neighbourliness between teachers at home and in India and other countries, and thus to further in the near future the cause of Christian education in the East. We would heartily commend its Report to all Christian teachers.—U.M.S.

The Chinese Revolution. By Arthur Judson Brown. Published by the Student Volunteer Movement, 125, East 27th Street, New York. 1912. Price 75 cents (cloth).

Although this book does not deal at any length with the problems which are presenting themselves to Chinese women at this time and in which we are bound to be more particularly interested, it is to be recommended as a good general description of the cause and events of the Chinese Revolution. The author explains that he has used some parts of his former and larger book, "New Forces in Old China," but considerable new matter has been added, and in bold descriptive language he conveys a clear impression of the past few years of Chinese history. Perhaps rather stronger stress is laid upon American influence in China than would have been the case had a less partial pen written the book. At the same time it is a fact, which European friends of the Chinese do not always remember, that China does owe an enormous debt to the United States both spiritually and economically. To quote but one sentence: "The United States is more favourably regarded by the Chinese than most

foreign nations, partly because a larger proportion of Americans in China are missionaries . . . and partly because the Chinese know that America has no territorial ambitions in China" (p. 58).

The second half of the book is the more interesting. The influence of Christianity in the awakening of China is clearly shown, and the chapter on the leaders of the New China, President Yuan Shih Kai and Dr. Sun Yat Sen, is very well told. As the author himself acknowledges, it is too soon to do more than give an impression of "the Future of the Republic." His impression, however, affords much food for serious thought, and his appeal rings out for more missionaries to help China at this crucial point in her history in full assurance of faith in the Gospel of Christ as her great hope.—E.I.M.B.

Margaret Ethel Macdonald. By J. RAMSAY MACDONALD. Published by Hodder & Stoughton. London, New York, Toronto. 1912. Price 3s. 6d. net.

This is the biography of one of the truest friends of working-women that this generation in England has possessed, written by her husband, the Leader of the Labour Party in the House of Commons. It is at once the tenderly-written story of one who was greatly beloved by hundreds who worked with her, and the record of a life-work filled with valuable service for the State and her sisters in very many trades and occupations.

Born in 1870, in leisured circumstances, the daughter of a Professor at the Royal Institution in London, and the great grand-niece of Lord Kelvin, Margaret Gladstone received a liberal education, and grew up among interesting people in the West of London. Her family were devoted Christian workers; "Non-conformist in all their modes of expression, and yet unbound by sectarianism," and as soon as she left school she found openings of service to enrich her life, notably a Sunday school class of boys, which first brought her into personal contact with the poorer classes, whom she afterwards knew so intimately. She might have enjoyed a long life of cultured ease; instead hers is the biography of one who died "just across the threshold of forty," a Christian Socialist, worn out by sheer labour on behalf of her toiling sisters.

The list of the investigations she herself made, or directed in connection with the Women's Industrial Council and the National Union of Women Workers' shows her energy and width of outlook; yet she was a real woman. Interwoven with the record of her constant public service we catch beautiful glimpses of her as mother and friend. "Women were her special care. Babies were particularly sacred in her eyes." Her attitude towards the problem of barmaids and the suffrage question are a revelation of Christian womanliness at its strongest. She died, as it seems to us, all too soon. "Had she been spared but a few more years, her influence would have made a permanent mark on the International Conferences of Socialist women." As it was, although "the triennial International Congresses of the Socialist movement were red-letter events" to her, "the leading Socialist women of the Continent were against her." We can only trust the Lord of the master builders that He disposes best of His own workers, and pray that many may in their turn use their lives with a like devotion in His service. Margaret Macdonald's sphere was the world of English working-women. Would that those of many another nation might find like champions of their wrongs and comforters in their sorrows in this our time, and that her life story might inspire some at least of its readers to that end.—E.I.M.B.

The Year Book of Social Progress for 1912. Published by Nelson. 2s. net.

The Worker's Handbook. By G. M. TUCKWELL and C. SMITH. Published by Duckworth. 2s. net.

Both the above books are full of the information most needed by a social worker. The former covers an enormous field:—"Local Government,"

"Rural Conditions," "Health," "Labour," "Social Insurance," "Education," "Poor Law," etc., and many digests of laws are given which are of the greatest practical value. A small bibliography follows each section, not very comprehensive, but stating mostly moderate and easily procurable books and pamphlets. It is to be deplored that there is no index—especially as the same subject often comes under several sections. "The Worker's Handbook" is a much slighter volume, and treats of "The Worker in Childhood," "At Home," and "At Work," "In Sickness and Want," "As Citizen." The information is less technical and detailed.—A.E.M.M.

The Awakening of England. By F. E. GREEN. Published by Nelson. 2s. net.

This title is a little misleading, for the book refers only to the agricultural side of English life, and to the efforts which have been recently made to lead to its improvement. The writer follows the route which Cobbet took in one of his rural rides through the South of England, and gives a picturesque description of what he saw. Things have changed little, if at all, for the better during the last one hundred years, and the pheasant receives much more consideration than the peasant. Indeed this part of the book irresistibly recalls Arthur Young's description of the condition of France on the eve of the Revolution. But in other parts of the country strenuous efforts have been made to develop intensive agriculture, notably round Evesham and in parts of Norfolk, and with encouraging results; but England is far behind Ireland in this and other respects. Scotland does not come within the writer's scope. He calls attention specially to three points:—

1. The lamentable want of cottages, which is perhaps doing more than anything else to denude our rural districts.

2. The want of co-operation, which paralyses individual effort, when combination would provide the conditions of success.

3. The want of good market-places, in which produce might be easily and conveniently sold. Every country town of any considerable size should be provided with a municipal market, under the control of the local authorities.

The book will well repay reading, and shows how far England is behind in the development of its greatest industry.—C.M.

FOR ASSOCIATION LEADERS.

The Word Made Flesh. Being notes on St. John's Gospel for use in Young Women's Christian Association Bible Classes. By Miss G. A. GOLLOCK. Published by the Young Women's Christian Association, 26, George Street, Hanover Square, London, W. 1912. Price 1s. net.

Studies in the Gospel of St. John. By Miss ANNIE H. SMALL. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. Price, 1s. 6d. net.

These books, which are being widely used this winter by Bible-class leaders in Great Britain, are warmly recommended to workers in other countries. Although arranged according to different schemes, they will be found to supplement each other in a helpful manner. Miss Gollock is well known for her adaptation to Bible Class use of the Mission Study Circle method, by which teachers and students are drawn into mutual discussion of some selected topic or passage, and this book gives material for a ten months' study of the Gospel on this plan which is full of suggestion. Those who have but few books of reference at their disposal will welcome her quotations from the great expositors, and her hints as to preparation on the part of the members of the class are conducive to very interesting and practical work week by week. Miss Small's book, which is also very suggestive, will be found above all to be stimulating to the teacher in her own devotional study. No critical questions

are raised. The end is rather "followship with its author, whose fellowship assuredly was with Jesus Christ the Word." The book is a series of beautiful meditations which will bring great inspiration to many busy workers.—E.I.M.B.

The Foreign Department Annual, 1912.

The Foreign Association Pageant.

Fifth Annual Catalogue of the National Training School.
Published by the National Board of the Young Women's Christian Association of the United States, 600, Lexington Avenue, New York.

These publications should be in the hands of many Association leaders over the world. *The Foreign Department Annual, 1912*, contains a series of most interesting letters from the various foreign secretaries supported by the American Associations in China, India, Japan, and South America. With due acknowledgment, these letters would furnish excellent articles in Association magazines, whether printed in English or translated. Facts about the Chinese Revolution and many other features of the life of young women are given in bright, descriptive language, which cannot fail to attract Association members.

The Foreign Association Pageant is a lasting contribution to the Associations at large by the students who graduated from the Training School at New York in June, 1912. It consists of four acts, representing the four departments of an Association, but each depicted in a different part of the world—the physical department taking China, the educational department India, and so on. Full directions are given for working out the pageant, and it is certain to arouse a great deal of interest in the foreign work of the Association wherever it may be undertaken.

The Fifth Annual Catalogue of the National Training School will be valuable to Committees which are planning courses of training for Secretaries, and also an inspiration to those who may be considering the Secretaryship as a life work. Full details are given of the courses of study offered at the school, together with a list of lecturers and occasional speakers on special subjects. Also a careful estimate of expenses is included in the Catalogue: for tuition, board and lodging: $355.00, and not less than $150.00 for incidental expenses of books, car-fare, trips connected with visitation and personal expenses of laundry, sightseeing, etc. This may seem a considerable outlay, but it is for a sound professional Christian training, which may be most favourably compared with Normal training, for which in few cities is the inclusive cost less than a similar £100 a year.

BOOKS RECEIVED.

(This notice does not preclude a review in a subsequent issue.)

The Missionary Campaign. By the Rev. W. S. Hooton. Longmans, Green & Co., 39, Paternoster Row, London. 1912. Price 2s. 6d. net.

Experiments in Industrial Organization. By Edward Cadbury. Longmans, Green & Co., 39, Paternoster Row, London. 1912. Price 5s. net.

Christ and Civilisation: a Survey of the Influence of the Christian Religion upon the Course of Civilisation. Edited by the Rev. John Brown Paton, D.D., and others. National Council of Evangelical Free Churches, Memorial Hall, London, E.C. Cheap edition, 5s. net.

Sex and Sanctity. By Lucy Re-Bartlett. Longmans, Green & Co., 39, Paternoster Row, London. 1912. 2s. 6d. net.

Association and General News.

ASSOCIATION EXTENSION WORK IN WEST AFRICA.—For several years the native Christian women gathered in by the evangelistic work of the Church Missionary Society have been sorely in need of the Young Women's Christian Association to build them up in Christian character and help them amidst the difficulties of their heathen surroundings. Several urgent appeals have had to be set aside by the World's Young Women's Christian Association because there seemed no one available for the work. This autumn, however, news has come from **Onitsha,** that, despite these refusals, a very suitable house for an Association secretary is being bought and put in order by private subscriptions collected or given by those in the field, and the Church Missionary Society is lending one of its most experienced missionaries, Miss Holbrook, until her furlough in August, 1913, to do Association work. It seems so imperative that the labours of past years may not be lost among these native Christian women that Miss Holbrook has been set free from other more evangelistic work in the hope that, once begun, Association effort will *impel* someone to follow her. £50 a year for two years is already assured towards the salary, there will be a house ready for immediate occupation, but where is the Secretary to go out?

AUSTRIA.—The May and June numbers of the *Charity Organisation Review* contain interesting articles by Dr. Arthur Glaser, Gen. Sec. of the Verein gegen Verarmung und Bettelei, Vienna, on the "*Provision for the Poorer Classes in Austria.*" He divides his subject into three sections—The Care of the Poor, Social Insurance, and Recent Social and Political Laws. It is interesting to learn that recently all industrial night work for women has been prohibited; the regulation of domestic law in Vienna has been revised; that in the mining industry no children under 14 may be employed, nor mothers within six weeks after confinement. This legislation is largely caused by the movement for the protection of mothers.

AUSTRALASIA.—Miss Helen Barnes, the General Secretary of the Australasian Association, spent July and August in New Zealand visiting the various important centres and holding conferences with the Committees and meetings for girls and women. At Auckland she spoke seventeen times in eleven days, besides meeting several local Committees and groups of workers for the discussion of methods and Association possibilities in the Colony. There is a real spirit of earnestness abroad in these Associations and a strong desire to adapt their organisation to the actual needs of young women.

MOHAMMEDAN WOMEN IN BOMBAY.—Miss Leetch, a missionary in Bombay, writes: "Though knowing that different parts of India differed widely, I had no idea how great that difference was till I had been transferred from the United Provinces to the Bombay Presidency. The women differ not only in dress, race and speech, but even their conception of Mohammedanism is a very different one, and they are allowed a much larger share in the religious life of the community. Most of the women pray at least three times a day, while many observe the five times of prayer. They attend the mosques at special times, having a gallery reserved for them, and in many ways it is evident that they are much more considered than their sisters in Upper India. Their reverence for the Lord Jesus is great; they are so fond of saying that He is 'Ruh Ullah,' *i.e.*, the Spirit of the Lord, and *yet* they believe that Mohammed was the last exponent of the will of God. It is astonishing how many of those we visit have been on pilgrimage either to Mecca, Medina, Karbala, or some other of the many places of pilgrimage, and how regularly they read their own religious books, very often not only the Koran, but some

one of the Ahadi's or Traditions. Here not only do they strictly observe the month of Ramzán as a fast, but numbers of women fast for three months every year "—"*The Zenana*," *October*, 1912.

THE NEEDS OF IMMIGRANT YOUNG WOMEN IN CANADA.—Miss Wingate, the National head of the British Young Women's Christian Association Employment and Emigration Department, has spent three months in Canada during the past year studying conditions of immigrant life and organising closer co-operation between the Canadian Associations and other agencies interested in the welfare of girls. She writes of her visit: "Arriving at Quebec on June 3rd, with a niece who acted as my Secretary, we visited the Emigration sheds and saw how the new-comers were received and distributed. Montreal, Ottawa, and Toronto followed in turn, and sympathy and encouragement were given both by the Canadian Pacific Railway authorities and the Dominion Council. I accepted an invitation to the Young Women's Christian Association Summer Conference at Muskoka and was thus able to meet a large number of Secretaries and workers who received me as an old friend when I visited the Associations later.

"From Muskoka we visited Winnipeg and Regina, where we saw the full effect of the cyclone which had happened three days before. The Association Home, only opened in May, was in partial ruins, but already repairs were in full progress. The 65 inmates had been located in various parts of the city, and the Secretary was full of cheerful thankfulness at the many wonderful escapes her large family had experienced. Moosejaw, Vancouver, Victoria, next claimed our attention, and after a week spent amid the delights of the Rockies, we visited Calgary, Edmonton, and Saskatoon, and before leaving the country spent some further time at the important centres of Winnipeg and Toronto.

"The result of my visit convinced me of the great need of protection and of personal care and encouragement of girls during their first six months in the country, as if thus started well they generally 'make good.' I found the Travellers' Aid doing splendid work at various points. The Homes also are doing invaluable service, but are unable to cope with the large number of girls needing their shelter and protection. In Toronto I was at the opening of Alexandra Park Home, capable of holding 100 and the fourth opened by that Association in a period of nine months. There was also need for extension of Employment Bureaux, but I found the workers and Committee keenly alive to the need, and welcoming the idea of co-operating more closely with our Employment and Emigration Department in England.

"What is to be the practical outcome in the development of the work? We need Imperial Talks to correct the inaccurate information often given in newspapers and pamphlets, to point out the possibilities and opportunities of the new country and the condition of character, purpose, and training needed to take advantage of them. I have come home more than ever impressed with the need of definite training both for men and women; the skilled worker has an assured prospect of success, and as an Association, I feel that we cannot too strongly urge upon our juniors and Girl Guides the importance of training in practical and domestic art, as knowledge of these and a high ideal of the privilege and responsibilities of womanhood can alone make them true builders of the nation and Empire.

"Through the marriage question having been unduly put to the fore, many emigrants have been of the wrong type and consequently failures; and while we not desire to put this before our girls as an inducement for emigration, we must, as an Association, deal with the matter in a statesman-like manner. The men need the women and the women want the men, and our part is to help to bring the right ones together and to fit our girls to be true helpmates, inspiring with high ideals the manhood of our race."

CHINA.—" In Christian Schools thirty Student Association Branches are organised, with a membership of 1,400 young women. The National Committee is planning a series of publications and helps to aid these young women to prepare to come to China's help, for the spirit of patriotic helpfulness is very general. These Christian students can do much. They go as teachers to the Government schools, they become the wives of influential men of the many cities where they reside, they have Bible classes, social events and religious meetings conducted by themselves in their various schools.

" Three City Associations are now under way. The one in Shangbai has a membership of nearly 300. It has an educational work for young married women who find it difficult to attend the regular mission or Government schools. It begins this coming year a new department of physical work, under the guidance of two very highly educated directors from the United States of America.

" The Association has its social teas, its lectures on sanitation, science and art, its mothers' meetings, and its Bible classes; 226 women and girls being enrolled in the Bible classes, which meet weekly. It has its employed Chinese Secretary as well as two foreign Secretaries.

" Christian Chinese young women are coming to the aid of the Association, and the work is best done by them. The foreign Secretary will become more and more the adviser, and the Chinese worker the executive of the Association."—A. E. PADDOCK.

LES UNIONS CHRÉTIENNES DE FRANCE sont en ce moment en pleine activité d'hiver et en plein développement. L'œuvre passe par un temps presque solennel, à cause des multiples besoins qui s'offrent à elle et auxquels elle voudrait répondre.

A Paris les " Foyers " et les restaurants féminines sont tous complètement occupés—les demandes d'admission affluent et c'est avec une réelle souffrance qu'il faut les refuser à cause du manque de place.

Les Unions du Groupe de la Seine ont eu leur réunion annuelle le 17 Novembre; 350 à 400 jeunes filles y ont pris part. Parmi toutes les directrices d'Union et des différents " Foyers " on constate un désir commun: celui que l'œuvre sociale, dont l'urgence est de mieux en mieux comprise réalise son plein idéal en devenant un moyen d'action chrétienne et d'évangélisation. Nous avons soif pour nos Foyers et pour nos Unions d'une vie spirituelle intense. Nous aimerions que Jésus-Christ puisse faire des conquêtes parmi notre jeunesse.

En province, l'œuvre progresse aussi. Nos secrétaires, qui parcourent la France, constatent que les Unions Chrétiennes de Jeunes Filles sont un moyen d'évangélisation de premier ordre. Il y a telle localité, separée des communications extérieures, cachée dans les montagnes, où ce n'est que par l'Union, et par ses rapports avec l'Alliance, qu'entre continuellement un petit rayon de vie supérieure.

La Conférence Nationale qui devra avoir lieu à **Nîmes** en **Mars, 1913,** se prépare. Les différentes Unions ont été priées d'envoyer les questions, qu'elles désirent entendre traitées à cette occasion et les réponses donnent une idée des différentes préoccupations. Ainsi on entendra parler à Nîmes " de la manière de faire à l'Union une étude biblique " simple et féconde, des " Girl Guides " qui cherchent à s'adapter à nos besoins spéciaux, de l'enseignement ménager dans nos Unions, de l'évangélisation par les femmes, des œuvres sociales qui sont dans notre sphère d'action, de la culture physique, des Maison de vacances et des Foyers comme moyens d'évangélisation, etc. Notre programme d'action est d'être et de rendre nos Unionistes " propres à toute bonne œuvre."—H. RAPPARD.

PARLIAMENTARY REFORM IN GREAT BRITAIN AND IRELAND—

Compulsory Minimum Wage.—The Trade Boards Act (9 Edw. VII., c. 22) provided for the appointment of Trade Boards in four specified trades, viz., chain-making, machine-made lace finishing, tailoring, and cardboard box making, at the same time granting power to the Board of Trade to extend the application of the Act to other trades in which the rate of wages is exceptionally low. The Boards consist of members (men or women) representing the employers and employed in equal proportions, with a representative of the Board of Trade. The minimum rates fixed by the Boards in the first two trades are now compulsory. The Paper Box Board has established its minimum rates for female workers and learners, but a certain time is allowed during which a contracting out of the rates is possible by mutual written agreement between employer and employed; the Tailoring Board has fixed a minimum rate of 6d. per hour for male workers in the ready-made and wholesale "bespoke" tailoring trade (men's garments), becoming compulsory from August 19th, 1912.

Corset making, shirt making, blouse making and laundry work are the trades which have been specially investigated with a view to the establishment of Trade Boards.

The Criminal Law Amendment Bill, mentioned in our last number, still continues to be of intense interest to social workers all over the country. Owing to the strength of public opinion, and the indefatigable work of various committees, the Government at last consented to give facilities for the second reading of the Bill; and on June 10th the second reading was passed without a division. When considered in Committee the Bill was modified in certain important particulars, notably *Clause 1*, where, instead of a constable having power to arrest a person whom he had "good cause" to suspect as a procurer, the power was limited to "a sergeant detailed for special duty under the Act." *Clause 2* (*1*), where the wording which before had provided for the arrest of persons keeping *any* premises "for the purpose of habitual prostitution," was so altered as to apply to houses only and exclude flats.

These amendments, if allowed to stand, would have rendered the Bill practically valueless as a progressive measure. Public opinion once more found expression in protest meetings all over the country, and when the Bill again came before Parliament, *Clause 1* was restored to its original form without any division being taken. It is hoped that *Clause 2* may also be restored. As we go to press the Bill is before the House of Lords, and seems likely to become law in its strongest form. On December 9th the House of Lords, by a majority of 88 to 11, made flogging the punishment for procurer for the *first* conviction under the Act, an extremely welcome decision for those who have been most concerned in the passing of the measure.

REORGANISATION OF THE BRITISH YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—The sixty-first meeting of the National Council of the Young Women's Christian Association of Great Britain and Ireland was held on Friday, November 1st. It was in many ways an historic meeting, as the development of the national work of the past twenty-seven years was on that day crystallised in a scheme of reorganisation, which was formally adopted by the Council. The British National Council will meet only once more in its present form, *i.e.*, on April 18th, 1913; after which it will be reorganised and will meet only once in the year.

Besides the adoption of this scheme, two other points of interest before the Council may be mentioned:—

The Formation of New Divisions.—At present the Young Women's Christian Association of Great Britain and Ireland consists of five divisions—

Ireland, London, North of England, South of England and Scotland, the Principality of Wales being divided between the North and South of England. For the last four years one of the National Secretaries, Miss Hughes, has been giving her time entirely to Wales, working with a Welsh Committee, and supported and encouraged by the great and self-sacrificing efforts of the Hon. E. Kinnaird, and after long and careful preparation the request has come that the twelve counties of the Principality and the Welsh part of Monmouthshire should be formed into a division.

Leave was also given to form a Midland Division by taking the counties of Derbyshire, Herefordshire, Leicestershire, Northamptonshire, Nottinghamshire, Rutland, Shropshire, Staffordshire, Warwickshire, and Worcestershire (five from the North of England and five from the South of England Divisions). The remainder of the South of England Division was sub-divided into South-East and South-West, the counties of Hertfordshire, Bucks, Middlesex, and part of Surrey being taken by the London Division.

Another important matter was the launching of the **National Appeal** for money to strengthen and develop the work throughout the country. Over a year has been given to considering and planning for this; at three meetings of the National Council it has been thoroughly discussed; and now, after careful search, we feel God has sent us the right woman to be the National Secretary for Finance—Miss A. A. Horne. On November 1st she was formally appointed, and leave given to the Appeal Committee to go forward. —"*Our Outlook*," December, 1912.

Association Foyers or International Homes in Italy.

Turin, 82, Corso Vittorio Emanuele II.
Milan, 7, Via Giuseppe Prina.
Rome, 4, Via Balbo.
Florence, 2, Via Faenza.
Pinerolo, Borgo S. Michele.

"The Foyer at Turin was founded in 1897, initiated by the National President, Signora E. Schalck, and is open to students, employées, young lady travellers, and, above all, members of the Young Women's Christian Association. This institution began modestly with a few rooms; for some years a school of *ménage* was attached to it, which did excellent work. Signora Schalck and other friends established a study fund to assist young Evangelical girls of small means, who come to Turin to attend the higher course in the schools. In the Turin Foyer the young people enjoy a family life and maternal care and counsel with the excellent Directress, and they always return with much pleasure. These young people belong partly to the Evangelical churches and partly to the Roman Catholic. The house in Corso Vittorio Emanuele has sixteen beds, which, during the winter, are generally occupied by from twelve to sixteen young girls. In the dormitories the charge is from 75 Lire per month for students and employées; double bedded rooms are charged from 85 to 90 Lire; single rooms from 100 to 120 Lire; lady visitors pay 5 Lire per day.

"In 1899 the International Home in Rome was founded by Miss Morgan and the Committee of the local Association. This Home is intended for students as regular residents, and to receive lady Missionaries and other lady travellers who prefer a Christian Home to the usual Pension. After many difficulties and changes of location, the International Home was enabled in 1908 to establish itself in the house of the Young Women's Christian Association of Rome, 4, Via Balbo, acquired through the munificence of Miss Helen M. Gould, and with the help of a sum collected in former years by Deaconess Laurie. Whilst at one time only about eight young students and four visitors could be received, the International Home can now

accommodate about twenty in dormitories, others in smaller single rooms, reserving a few rooms for lady visitors. The largest number of students who have remained all the winter has been twenty-four, that of lady-travellers one hundred and thirty-seven. Our students attend the University, the Magistero, the Normal Schools, the Technical Institute, the Academy of Music, and other institutions of higher study; they are chiefly of the Roman Catholic Church and come mostly from the South of Italy; there are however some foreigners. The Directress superintends their studies and watches over the formation of their characters with loving interest, and over every detail of their physical and moral welfare, and we are sure that this work will bear good fruit in those young people who, in years to come, will be the instructors and guides of other young lives.

"There is a small fund, which it is hoped will be increased from year to year, which is intended to found *borse parziali*. The Committee of the International Home feel strongly the necessity of opening additional accommodation at moderate prices, for employées, telephonists, etc., and hope to be able to accomplish this object with the help of friends interested in the movement. The monthly payments of students in the dormitories is from 85 Lire, for a single room from 120 Lire; for lady visitors from 6 to 7 Lire a day.

"The International Home in Milan is many years younger than that of Rome. It was founded in 1905 on the initiative of Signora A. Bertrand, then Signorina Nœbel. This Foyer intended for students, teachers and employées, notwithstanding all the efforts of friends of the work, and especially of the acting President of the Committee, Signora Biava, has not yet been able to realise the desire of having its own premises. We are making urgent appeal to old and new friends of this beneficent institution to help the Committee to attain their object.

"To make it possible for a larger number of young students, especially Evangelicals to come to the large cities, and to offer them a Christian family life, the National Committee of the Young Women's Christian Association opened two new Foyers in 1911, one in Florence and the other at Pinerolo. Both of these have already several regular residents, and promise to develop well and quickly under the care of the National President and Secretary, and of the Directresses, who are well qualified for their work. The houses need to be better known in Italy and abroad, both in the Evangelical churches and in the Schools and Higher Institutes of Study; therefore we beg our friends to speak of our Foyers, and recommend them to families and young women. At Florence the prices are the same as at Turin, at Pinerolo they are still more moderate for the girls who attend the Normal School."—MATHILDE MUSTON.

The progress of **Modern Nursing in Italy** was the subject of a report presented at the International Council of Nurses at Cologne, and published in the *British Journal of Nursing*. The Training School in connection with the Policlinico Hospital at Rome was opened under the personal patronage of Queen Elena in 1910. The staff then consisted of an English matron, twelve English certificated nurses, and fourteen Italian probationers. Now there are twenty-one English nurses and twenty-seven Italian probationers. Seventeen of the senior probationers recently passed examinations, some of them "quite brilliantly," and experience has proved the correctness of Miss Nightingale's high opinion of the aptitude of Italians for nursing.

Naples has also a Training School attached to the Gesu-e-Maria Hospital, and it was here that the Neapolitan Red Cross nurses, including the Duchess d'Aosta, obtained their training before the war with Turkey.

Nursing Schools are soon to be opened at Milan and Pavia.

JAMAICA.—The World's Young Women's Christian Association Executive Committee has had an urgent appeal before it for more than a year for a

trained Secretary who will go to **Kingston** as superintendent of the home for coloured young women in that town, and serve as leader in Association work on the island generally. Voluntary helpers are available for the development of various agencies, but a fully-trained General Secretary is most earnestly appealed for. Already a club has been started in connection with the boarding home and has over sixty members engaged as teachers, nurses, shop assistants, dressmakers, and domestic servants. Together with a strong religious work, there is a great need for lectures on practical subjects, such as sick nursing, sick cookery and hygiene, and the appeal includes a special desire for someone who will develop healthy amusements for the girls.

JAPAN.—On September 16th we hear that **Miss Michi Kawai**, a Japanese graduate of Bryn Mawr College, U.S.A., and a teacher for some years in Miss Tsuda's School for Girls in Tokyo, began her work as **the first Japanese National Secretary of the Association** in Japan. She writes: "We Japanese members have come to see that our Association work should be represented by a Japanese, otherwise it will be misunderstood as a foreign work. The Association must be indigenous to the country, and so far our foreign secretaries have been most wise in arousing the sympathy of the Japanese. Had it not been for their preparation, I could not have accepted this office now. The money needed for my salary and office expenses has already been raised among our friends here in Japan, chiefly among Japanese, and this is a very good sign to start with. Ever since the talk of the Japanese National Secretary was started, our small Branches in different schools have been greatly interested in the national work, and they are sending small contributions to it. This is the first of their co-operation with the Central Committee."

The 650,000 **factory operatives of Japan** constitute a great field for Association work. There are many openings for evangelistic meetings among them and in Tokyo, and regular addresses are given by the Secretaries, in company with groups of Association members. As many as 1,000 were present at one of these gatherings recently.

Student Conference at Otsu, Japan.—"On account of the date of the Summer Conference having been set a week later than usual, July 23rd to 31st, there was much doubt as to the numbers likely to attend. It was thought that as most of the mission schools closed earlier the girls would have scattered to their homes, and whether or not representatives from the Government schools would attend was an open question. But a week or so before the Conference the applications began to come in in such great numbers that the new arrangements had to be made at Otsu for the accommodation of so many delegates. When the girls arrived, some 17 found they were to live in a large Buddhist temple about ten minutes' walk from the hotel, while 20 others were lodged in spare rooms in farmers' houses in the neighbourhood. The total registration during the Conference was 228, by far the largest number ever present, while the girls there the whole week were 50 more than ever before; 28 schools were represented. Miss Michi Kawai was the leader of the Conference, but she was ably helped by several other Japanese young women, who looked after all the details of the management.

"As this was a Japanese Conference, foreigners who wanted to attend lived exactly as the Japanese did. They all sat on the floor for meals and meetings, and at night slept on the floor. Those who were in the temple were not in the main hall where worshippers came to bow and to leave their offerings, but they were in rooms just next. Because of the illness of the Emperor at the time, several services took place there to pray for him, and two or three times it seemed as if the gongs and chants were going all night long. On Sunday afternoon a Christian prayer meeting was held in one of the big side entrances of the main Buddhist building.

"Of course, the Conference itself was in Japanese. One evening, however, a Korean and two Chinese girls spoke, the latter in English, so Miss Okonogi interpreted into Japanese for them. It was very interesting to notice that the majority of the girls present appreciated immediately the force of the words spoken in English before it was interpreted. The response was quick, and did not come again after the interpretation.

"Madame Asa Hirooka, one of the most prominent women of Japan, made the opening address on 'Christianity and the Woman Problem,' and was a great help to the Conference through the whole week. The Bible classes were led by Rev. Jude Imai, Rev. Tsuru, Miss Chiyo Yamada, and Miss Macdonald. Other speakers were Rev. Kaku Imai, once a Buddhist priest, now a Baptist minister; Mr. Hampei Nagao of the Government Department of Communications; Dr. J. S. Motoda, a Prominent Episcopalian minister; Rev. Tsuneteru Miyagawa, one of the best known Congregational ministers; and Mr. Gumpei Yamamure, the head of the Japanese Salvation Army. One meeting was given to various forms of Christian work being done in Japan, while some time was spent on Association problems. Special meetings were held for the non-Christian girls of whom there were about thirty, and several girls made definite decisions to become Christians.

"The Conference closed a day earlier than was expected. The girls were called together and the announcement of the Emperor's death made. The girls sat in dead silence with their heads bowed. After a few words of directions they went to make ready for their departure. Then a short farewell meeting was held at which Mr. Yamamuro spoke on 'Providence,' which was especially appropriate. There was none of the usual hustle and bustle of leaving but everything was done in quietness and order, and in a few hours nearly all of the girls had departed. It seems as if perhaps the very nature of the closing hours of the Conference, and the quietness of the leave-taking brought the girls closer together, and made more impressive the whole spirit of the Conference, whose motto was 'Seek ye first the Kingdom of God.'"—R. RAGAN.

SWITZERLAND.—"As an outcome of their Conference recently held in Zürich, the Social Democratic women of Switzerland have uudertaken the task of bringing into line the unorganised women workers of their country with the object of forming them into unions, which will ultimately link up and form one solid working women's movement. They hope to achieve this ambitious project by consistent propaganda throughout the country, with occasional organised agitation for the betterment of women's labour conditions. To the efforts of the Social Democratic women of Zürich may be accredited the establishment of a weekly rendezvous for domestic servants, which is proving a great success."—"*The Standard*," October 5th, 1912.

TURKEY-IN-ASIA.—Those who had the pleasure of meeting **Miss Araxia Jebejian**, of **Marash**, during her stay in England last year for the purpose of attending the course at the Woodbrooke Settlement, near Birmingham, will be interested to hear she was appointed a member of the staff at the Central Turkey Girls' College on her return home. She entered upon her duties in September, and she will thus continue to serve as a personal link between that College and her fellow delegates at the various Conferences she attended as a representative of Armenia during 1911-12.

A letter of greeting from the Association at **Hasbaya** was recently received at the World's Young Women's Christian Association Office, enclosing a cheque for £2, half of which sum was sent by the members as a special thankoffering "for the exemption of their town from cholera during the visitation of other villages this year."